AN ABRIDGE
mẽt of all the Ca
nonical books of the
olde Teſtament, written
in Sternholds meter
by VV. Samuel
Miniſter.

The names of the books are
in the next leaf following.

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E. G.

The contents of this book.

1. Geneſis.
2. Exodus.
3. Leuiticus.
4. Numeri.
5. Deuterono.
6. Ioſue.
7. Iudges.
8. Ruthe
9. 1. Kings
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11. 3. Kings
12. 4. Kings.
13. 1. Chronicles
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15. 1. Eſdras.
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20. Prouerbs
of Salomon.
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22. Songs of Salomon.
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26. Ezechiel the Prophet.
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29. Ioel the Prophet.
30. Amos the Prophet.
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33. Micheas the Prophet.
34. Nahum the Prophet.
35. Abacuck the Prophet.
36. Sophoniah the Pro.
37. Haggeus the Prophet
38. Zacharias the Proph.
39. Malachias the Proph.

GRace mercy & peace frō God the Father of our Lord Jesus Christe by whose meanes wée are made of strangers frée Citizins, & of the houshold of god and apointed to dwel in his kingdome again, so that wée be not disobedient vnto his calling by his holy spirit, whiche spirit, is a sure certain maker of our spirit, that wée bée the true begotten sonnes of God. Déerly beloued when that I did remember how willing that the Israelites were at the making of the Tabernacle, euery man to giue part of that whiche he had (towards the building of the same) yea and such plentie came in dayly to the workmen, that stay was made for bringing in any more. And also how that in Salomons daies, euery man gaue to the building of the temple more or lesse, and now séeing it hathe pleased our Iehoas to giue commaundement to the Préests to repair the Temple at their charge. And our Darius to forbid any man to hinder the work, but all mē to further the same: I (as a carlar of rubbishe or filling) haue thought my selfe to negligent in loking au so long, and although that my labour

be

be ſmall, & my cunning muche leſſe, yet let the frée Maſons (or maiſter worke mẽ) bear with me, and accept my good wil, be ſéeching them to build on as they haue begun, that I, and ſuche prentiſes of theirs as I am: may daily learn at their hands, at length to be iorney men, the head maſter of all aſſiſting vs. I haue taken in hand to make in méeter, the chéef & principall matters in the whole Bible, keping the order of the chapters as they ſtand, & alſo beginning the firſt chapter of euery book with A. the firſt letter of the Croſſe-rowe, and the ſecond B. the third C. and ſo to the letter V. the Alphabet to laſt, xx. letters, kéeping on twentie Chapters.
Now if the book or part of the ſame be aboue twentie chapters: thẽ begin I with A. again, as for example, Geneſis hath fiftie Chapiters, therefore becauſe that it ſhould not be to tedious: it is deuided into two parts, as the firſt part fiue & twentie Chapters, and ſo the nert, then when the twentie chapiters be done, A. and ſo B. C. D. E. whiche are fiue letters, and there ends that part, then beginneth the nert part with A. againe, and ſo to twenſe, and then thoſe fiue letters again, and

ſo

so ends that book and fiftie chapters, but some book hath not twentie chapiters, as hér in this setting out, the book of Ruthe, then goeth the letters no further then there be chapters, as D. is the fourth letter, so hath that story but foure chapters. Know the letter and his number, & then you haue the Chapiter, for the whiche I haue hér deuised how that the simple mā or other shall tel the moste of all the matters notable in the Bible, vpon his fingers, as hér after is a hand held abrode vpright, & another hand closed in sauing the fore finger, which pointeth to the top of the thumbe on the left hand, where stā deth the letter A. and the number one, so holde thou out thy left hand, and point with thy fore finger of thy right hand, to the top of thy left hand thombe, and vnderstand that there is the first letter, the first in number, and the first chapiter of eche book (vnlesse that it begin again as I tolde thée of Genesis) then though it be the first letter, yet standeth it for one & twentie in number and chapters. So then to the next ioynt of the thombe and that is B the second letter, the second number and chapter, then the third ioynt, is third

in nomber and Chapter also, then to the top of the fore finger, and there is D. the fourth letter, the fourth in number, and the fourth chapter, and so as before, vntil that you come to the last toynt of the litle finger, and that is the letter T. and the number nineteen, and in the palm of the hand standeth the letter A. and that is the number twentie and chapter likewise, now then there is no more, but bee sure to learne what number euery toynt is, and what letter, and then hauing the letter and the number, the chapiter is so in number, as the staffe doth begin with all in letter, but be sure of the book in whi che the story is, that you would know, as to make you parfit, hér is examples by order of questions, thou must haue ỹ book parfet by rote, then one asketh thée, wher is it in the book of Genesis that the Angels came & lodged with Lot the night afore that Sodome and Gomorra were destroyed, if thou be not altogither parfet, aske him whether he can say the staffe, if hée cannot, if he haue the book bid him tel thée the letter, if hée cannot neither, then thy cunning shalbe the more tried, wel this is.

The ſtaffe beginneth with T. what number is T. that is nineteen, ſay then.

Two Angels lodgd, and Sodomejmen,
would then haue them defilde:
Blindèd they were and after ſtroyd,
ſaue Lot and his vnfilde.

The hardeſt example is this, where is it that Abraham charged his mã to go and fetche a wife for Iſaac of his owne kinred, and how hée brought Rebecca, the chapter is the foure & twentie of Geneſis, and the ſtaffe beginneth wt D. as. Decrée did Abram to his mã. &c. Now D. in the number of letters is the fourth, but then twentie Chapiters be afore, and therfore D. in that place is four & twentie, ſo that A. B. C. D. E. are ſometimes one and twentie, two and twentie thrée and twentie, foure and twentie, and fiue and twentie Chapiters. But to conclude this I wo erhorte, that ye learne to ſay this book without the book, ſo ſhall you ſoon vnderſtand all that I haue ſaid, the ſtudy is good and profitable, and it once obtained, great cõmoditie ſhal you finde: as hearing a Preacher preache, if he ſay

this

this text, this place, this story, this parable and this sentence is in the scripture, if no: thou shalt knowe for the moste places, if yea: thy conscience shalbe ioyned to his, his saying to be true, and also it shalbe ioyful vnto thée, to hear that place brought into thy remembrance, yea and sometime (as now, blessed be God is often heard) a hard place or dark speaking, or a story applyed and expounded to thy great comfort and edifying. And in continuance thou shalt be able to say muche in holy writings, and to vnderstand many things necessary to be knowne for euery christian, which is my only desire, knowing that exercise in godlynes is muche worth, and all scriptures of God are good for the man of God, both to be improued and also instructed, that he may be parfet (which God send my cuntrie poeple once to be) that Gods merciful hand may be alwayes ouer vs, who euer be praysed.

Note that if the book be deuided in two parts: then be sure of the number of chapters in the first part, and then set them to those folowing, as is shewed thée afore, as the first part of Genesis is flue and twentie chapters, then A. in the beginning of

the second part is fiue and twentie, & B. seauen and twentie, and forth to fiue and fortie, and then A. is fiue & fortie, and so to fiftie.



To euery ioynt,
The finger point,
In order as they stand:
The letter then,
To all those men,
That take this book in hand.
Then shall they knowe,
And plainly showe,
The Chapter out of doubt:
Of any thing,
In this writing,
The letter once found out.
From A. to Z.
The thing is true,
The Alphabet doth last:
Euen twentie iust,
From last to first,
So count you must to cast.
If you once finde,
The letter in minde,
And knowe what number it is:
You may be sure,
Of that Scripture
To hit and not to misse.
But perfet must,
You bee to trust,
The letter and his somme:

And then you may,
Withouten nay,
The story tel to come.
Also the book,
See that you look,
How it is calld by name:
And then the text,
And number next,
Be sure it is the same.

¶ Finis.

¶ Faults escaped in the Printing.

¶ In Genesis the xlv. Chapiter, be left out the v. vi. vij. and eyght lines, whiche be these following.

Then willed hée his brethern straight,
their father for to fetche:
In Egipt land to bide and dwel,
as far as it did stretche.

Exodus the first chapiter the first line, for feastfully, read fest fully.
Leuiticus the sixtéen chap. the fourth line for matter, read maner.
Numeri the fift chap. the last line, for decréed, read decrée.
Deuteronomium the thrée & twentie cha. the seuenth line, for the loue of things, read the lone of things.
Iosue the xxi. chapiter the seuenth line, As God them gaue: So God them gaue.
Samuel the second bwk the eleuenth chap. the second line, for Bethsade, read Bethsabe.
The fourth of Kings, the thirtéen chapiter the fift line, for nad, read had.

The firſt of Chronicles, the xvij. chapter the laſt line, for vpo, read vpon.

The ſecond of Chronicles, the xx. chapiter. the vij. line. for liues, read lines.

The ſecond of Eſdras, the third chapiter, the firſt line, for vnilt, read built.

Iob the xvij. chapter, the fift line, for with read net.

Pſalme the foure & twentie, the firſt line, for them, read though.

Pſalme the xxix. the ſeuenth line, for haue read ſaue.

Pſalme the fiue and thirtie, the third line, for this, read his.

Pſalme the C. xvi. the firſt line, but he that would, read but that he would.

Pſalme the C. xxx. the ſeuenth line, ſome thing yet made, ſome think it made.

Prouerbs the xj. chap. read the xxxi. chap.

The Canticles the firſt cha. the fourth line and now, read and none.

Eſay the lvij. chap. the firſt line, for righteouſnes, read righteous men.

Ezechiel the third chapiter the third line, for ſword, read word

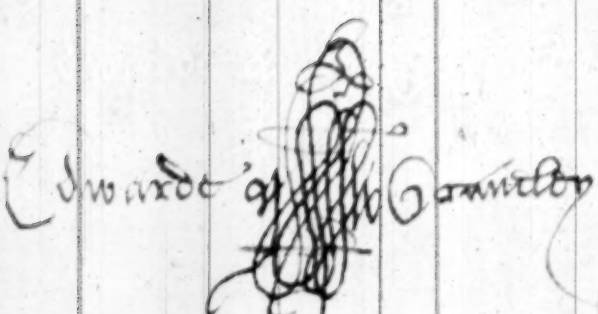
Ezechiel the fift chapiter, the fift line, for ſloke, read ſtroke.

Faults.

Ezechiel the xviij. chap. the firſt line, for ſome, read ſinne.

Ezechiel the xxxij. chap. the firſt line, for muche moze, read muche more.

Zacharias the ninth chap. the ſeuenth and the eight line, for the lowely, read he lowely, and for them, in the laſt line, him.



In.G.Ex.L.N.and D,
The fiue bookꝭ of Moyſes contayned héere.

The i.Chapiter.

ALmighty God did make the heauens
and ſet therin theſe lightꝭ
The Sun, the Mon, & all the ſtarres
appéering in our ſightꝭ.
The earth, the Sea, and all therin,
all theſe his wordꝭ did make:
With man made laſt and yet ſet firſt,
his wil on them to take.

The ij.Chapiter.

BEgin did then the Lord to reſt,
From making of ſuche things
And pointed Adam to a place.
a garden ful of ſprings.
One tréé denied, and man doth name
the beaſtꝭ after his wil:
In ſléep to him his make was made,
whiche did his minde fulfil.

The iij.Chapiter.

CAuſed was man by Sathans ſleight
Gods wil to break outright:
The héé, the ſhée, and the Serpent
are curſt and driuen out quite.

For fear leſt man ſhould then diſpair,
with his wife and to hel:
The womans ſæd ỳ whiche was Chriſte
ſhall come and make all wel.

The iiii. chapiter.

DOwn fel Abel, Cain him ſlue,
in offering to the Lord:
The iuſt was ſlain of the vniuſt,
as ſcripture doth record.
Then is he curſt and doth diſpair,
after his wicked dæd:
The genealogie of Adams ſonnes,
and their ſonnes doth procæd.

The v. chapiter.

EVery yær that Adam liued,
is there moſte plainly tolde:
Whoſe age was then euen nine hundred
and ful thirtie yær olde.
And ſo from him vnto iuſt Noe,
the chapter doth expreſſe:
The names & yæres how long they liued
with muche of their ſucceſſe.

The vi. chapiter.

FAl wicked were the people tho,
a flud was threat of God:

With a precept to make an ark,
euen as the Lord had bod.
And then did Noe prepare the ſhip,
after the Lords deuiſe:
And redy preſt as he was wild
againſt the flud ſhould riſe.

The vii. chapiter.

GOd ſpake theſe wordes to Noe his mā
and we therto muſt hark:
Go thou and all thy familie,
with ſpéd into the ark.
Euen ſo did Noe as God him bad,
and tok of eche kinde twain:
His wife, his ſonnes, and all their wiues,
and then began the rain.

The viii. chapiter.

HVndreth dayes and od fiftie,
the flud began to end:
A Rauen and eke a Doue alſo,
Noe, forth for newes did ſend.
Then went Noe forthe and did offer,
to God burnt ſacrifice:
Whiche liked wel the God on hie,
when the ſmel did ariſe.

The ix. chapiter.

IN fauour then was Noe and bleſt,
and murther is denide:
A rainbowe ſent, and promiſe made
with water not deſtroyd.
Then Noe fel drunk and lay vnhilde,
and Ham his ſonne was glad:
The other hilde him and were bleſt,
But Ham is curſing had.

The x. chapiter.

KNowe ye nay of Noe his ſonnes,
As Sem, Ham and Iapheth:
Chus, Hams ſonne begot Nemrod,
a hunter on the heath.
Of theſe thre ſonnes & their ſõnes ſõnes
the earth was ſtorde again:
In tungs & kindes with realms & lands,
But moſte of them were vain.

The xi. chapiter.

LEwdly forth went this rout to build,
Babel that great hie toure
The Lord came down & chaũgd their
in leſſe ſpace then an houre. (tungs
The kinde of Sem again is tolde,
vnto iuſt Abraham:
Whiche went with Lot his fathers ſonne
and dwelled at Haran.

The

The xij. chapiter.

WIche fauour God ſhewd to Abram,
dwelling in Canaan:
Whiche God him plight, then came a (dearth,
to Egipt went he than.
Then willed he Sarai his wife,
to call him brother tho:
The king her tok and was plaged,
whoſe name hight Pharao.

The xiij. chapiter.

NEighbourlike yode Lot and he,
And toward the ſouth they went:
Then parted they their land and good
that God had to them lent.
The promiſe then to Abram is,
repeated once again:
That he and his ſæd after him,
the bleſt land ſhould obtain.

The xiiij. chapiter.

OF fozen kings Lot taken was,
whiche ward and wan that land:
But then Abram did them deſtroy,
and tok him from their hand.
Melchiſedech with bread and wine,
him met with mickle boſte:

With. Ye

He gaue him tenth and paid the king,
of Sodome all he loſt.

The xv. chapiter.

PErforme would God the land he had,
to Abram promiſed:
A ſonne to haue he doth beléeue,
and ſo is iuſtified.
How that his ſéed in bondage ſhould,
in Egipt there remain:
And be reſtorde vnto their land,
and ſo ſent home again.

The xvi. chapiter.

WIte barren Sara thought thée was
and gaue Abram her maid:
Whiche did conceiue and béeing proud
her miſtres did vpbraid.
Her miſtres chod, and thée to go,
for faring with her fel:
An Angel her returnd again,
and plight her Iſmael.

The xvii. chapiter.

REmeue did God then Abrams name,
and calld him Abraham:
And Sarai is named Sara,
of whom tho Iſaac came.

The ſacrament is hær begun
of Circumciſion:
Iſaac is plight, and Abraham
for Iſmael doth mone.

The xviii. chapiter.

SVnto him thræ men apærd,
like trauaylers of miles:
Sara did hear that shæ should bear,
and womanlike shæ ſmiles.
The ouerthrowe of Sodome then,
to Abraham they tolde:
He prayeth to them bæing one God,
his vengeance to with holde.

The xix. chapiter.

TWo Angels lodg'd, and Sodome men
would then haue them defilde:
Blinded they were and after ſtroyd,
ſaue Lot and his vnfilde.
His wife to ſalte was turned tho,
for breaking Gods precept:
His daughters he begat with childe
when drunklike he had ſlept.

The xx. chapiter.

WHen Abraham did flit he dwelt,
In the land of Gerar:

His wife was fair, he feard his life
and called her ſiſter.
Abimeleck ſent for her then,
his pleſure for to haue:
God him denide and then the king,
Muche riches to her gaue.

The xxi. chapiter.

ALmighty God to Sara ſent,
Iſaac her onely ſonne:
And Agar with her childe put out,
no longer there to wonne.
An Angel did her comfort tho,
being in wildernes
About a wel, Abimeleck
and Abraham made peace.

The xxij. chapiter.

BEing then wild, to kil his ſonne,
and hæ therto was preſt:
God tolde him that for his great faith
in him all ſhould be bleſt.
Nachor brother to Abraham,
had eyght ſonnes by Milcha:
One of her ſonnes was Bethuel,
Father to Rebecca.

The xxiij. chapiter.

Com-

Commend to God, did Sara then
her ſoule that was ſo milde:
At her ful yéres ſhée fel on ſléep,
and died vndefilde.
Then Abram bought a plat of ground,
of Ephron the Hethite:
He layd his wife into the caue,
when it was his by right.

The xxiiij. chapiter.

Decrée did Abram to his man,
and ſware him by an othe:
To ſéek a wife for Iſaac méet
and ſo he did for trothe.
He went and came with Rebecca,
whiche Iſaac took to wife:
So liued they together bothe,
and led an honeſt life.

The xxv. chapiter.

Eftſones did Abram take a wife,
whiche bare him children more:
He died and gaue Iſaac his ſonne
his good and all his ſtore.
Then Iſaacs wife euen at one birthe,
Iacob and Eſau bare:
And Eſau ſolde him land and right,
And yet ſmall was his fare.

Thus

¶ Thus haue you heard of Geneſis,
The pith and halfe the ſome:
Twentie and fiue in chapters paſt,
Sith that the firſt begun.

The xxvi. chapiter.

A Death then came in Iſaacks time,
and ſo hée did remoue:
That land was plight to him and his
of God that did him loue.
The king chod Iſaac for his wife,
becauſe hée did but fain:
And ſhepheards ſtroue about the welles,
but all was wel again.

The xxvii. chapiter.

BEgilde did Iacob Eſau then,
Rebecca wrought the feat:
While Eſau hunted in the fæld,
his brother got the cheat.
When Eſau came from hunting home,
it vered him right ſore:
His father chéerd him, yet did hée
his brother hate therfore.

The xxviii. chapiter.

COmmaunded Iacob ſought a wife
and ſo to Laban went:

Eſau

Eſau did wed an Iſmaelite,
whiche vnto euil was bent:
As hée in ſléep a Ladder ſaw,
with Angels gœdly dight:
Of Chriſte is tolde a vow he made,
vnto the God of might.

The xxix.chapiter.

DEcrée with Laban, Iacob did,
and ſerued him ſeuen yéer:
Rahel to haue it was his fée,
but Lea did appéer.
And ſo begil'd, yet did he ſerue
aſmuche for Rachel moze:
He hauing bothe foure babes he had,
whiche Lea to him boze.

Thexx.chapiter.

EChe of *them* bothe they gaue their (maid
to their huſband to wiue:
So had he childzen that they bare,
they béeing ſtil aliue.
And Iacob aſkt what his reward,
ſhould be at Labans hand:
The ſpotted lambes and kids of goats,
that felin Labans land.

The xxxi.chapiter.

Flit then from Laban God him bad,
and ſo he did obay:
He took his wiues and all his good,
and ſtily ſlipt away.
Then Rachel ſtale the Images,
againſt her fathers wil:
And Laban chod, but peace was made,
with Iacob on an hil.

The xxxij. chapiter.

GOds hoſte he ſaw as he forth went,
his brothers wrath he feard:
And therfore ſent him gifts before,
euen hundreds on an heard.
He with an Angel ſtroue ſo long,
til day did end the night:
The Angel chaunged Iacobs name,
and Iſrael him hight.

The xxxiij. chapiter.

HAſtely Eſau ſet him out,
his brother for to mæt:
And Iacob ſent his herds afore,
and came after on fæt.
But when they met they greed wel,
God ſo did work with them:
In parting plot they dwelt in two,
as Iacob in Sichem.

The

The xxxiiii. chapiter.

IAcob no daughter had but one
that Dina hight by name:
Shée went to ſée and to be ſéen,
and ſo shée came to shame.
For Sichem did the damſel ſée,
and forced her by might:
He was deſtroyed by Iacobs ſonnes,
and all the citie quite.

The xxxv. chapiter.

KNowe wel did Iacob all their ſpite,
to Bethel then he yed:
His name is tolde, and Canaan
is to him promiſed.
In childebed Rachel did depart,
and Beniamin shée boze:
Ruben vnhilde his fathers wife,
and loſt a fléese therfoze.

The xxxvi. chapiter.

LIkewiſe is tolde of Eſaus wiues,
and gentles daughters all:
Hée and Iacob were very riche,
in goods terreſtriall.
Eſau had Dukes that were his ſonnes,
Euen twelue in number iuſt:

Hée

He was father to Edomits,
in whom God had no luſt.

The xxxvii. chapiter.

MOze for to hear of Iacobs life,
in Canaan he dwelt:
Ioſephs brethern liked him not,
and cruelly they delt.
Into Egipt then was he ſolde,
his brethern wrought the déed:
They tolde his ſire his ſonne was ſlain,
whiche made his hart to bléed.

The xxxviii chapiter.

NOw then is ſhown how Iuda tok
a wife of Canaan:
He had thrée ſonnes two were deſtroyd,
the third was nam'd Onan.
And Thamar was the womans name,
whiche bothe of them did wed:
And Iuda by her had two twinnes,
when ſhe was brought a bed.

The xxxix. chapiter.

WHat an hap then Ioſeph had,
the Lord did ſo prouide:
His maſters wife did him prouoke,
but he her ſute denide.

Shée him accus'de but not deserv'de
her tale as then tok place:
Wherby Ioseph to prison went,
but giltles in that cace.

The xl. chapiter.

Pot in prison were Pharoes men,
and bothe of them laid fast:
His baker chéef, and butler bothe,
whiles his anger did lasf.
Ioseph with them in prison was,
and as they slept ful sound:
They dreamed dreames whiche vnto thē
this Ioseph did erpound.

The xli. chapiter.

Question askt of Pharoes dream,
of Oxen fat and lean:
Whiche Ioseph did erpound ful plain
and tolde what they did mean.
He was set vp, and ruler made
in Egipt ouer all:
Two sonnes he had and so the dearth,
on Egipt then did fall.

The xlii. chapiter.

Ride out for corne did Iosephs kin,
and came to him vnknowne:

He threat them hard that they were ſpies
into that cuntrie blowne.
Simion laid in priſon is
whiles they did home return:
And Beniamin they tok with them,
whiche made their father mourn.

The xliii. chapiter.

SO back they went to Egipt tho,
with gifts and preſents great:
And Simeon is deliuered out,
and Ioſephs cheeks are wet.
And Ioſeph could not then but weep,
when Beniamin he ſaw:
They ſat and feaſted in two parts
according to their law.

The xliiii. chapiter.

THen Ioſeph wrought a prettie caſt,
Beniamin for to haue:
And theft he laid vnto his charge,
ſuche words to them he gaue.
But Iuda ſuretie he became
for Beniamin his ſake:
His father Iacob hee did knowe,
it heuely to take.

The xlv. chapiter.

VNknowne was Ioſeph all this whyle,
at laſt he tolde them all:
That he their brother Ioſeph was,
That ruled great and ſmall.

Then willed he his brethren
theire father for to fe
In Egipt land to bide & a
as farre as it did ſtret

The xlvi. chapiter.

APpointed forth then Iſrael went,
in Egipt for to bide:
And God him bad nothing to fear,
for all ſhould wel betide.
Iacob his ſonnes and all their ſonnes,
is then in order tolde:
And Ioſeph went them all to mēt,
ful ioyful to beholde.

The xlvij. chapiter.

BRought was Iſrael before the king,
in his preſence to ſtand:
And Pharao wild that he ſhould dwel,
where fatteſt was the land.
Then Iacob ſware Ioſeph his ſonne,
euen vnderneath his thie:
His bones to lay in Canaan,
at time when he ſhould die.

The xlviij. chapiter.

CAuſd was Iſrael ſick to bée,
by courſe of natures kinde:

And Ioseph went with his two sonnes,
to knowe his fathers minde.
Iacob did wil that Iosephs sonnes,
Ephraim and Manasses:
Should be as children to him born,
whiche Ioseph wel did please.

The xlix. chapiter.

DOwn fel his sonnes vpon their knées
euen twelue of them there was:
He blest them all and tolde of things
that after came to passe.
Then charged he them that they shoulde
his bones in Manebrey fæld: (lay
Then pluckt he vp his legs to him,
and vp the ghoste did yæld.

The l. chapiter.

THe thig was don, his corps they tok
as he on liue did minge:
And laid it down by Abrahams side,
fulfilling so eche thing.
Forgiue did Ioseph all the fault,
that his brethern had wrought:
And so he dide and wild his bones,
to his fathers to be brought.
HEer haue ye now the end and some,
of Moyses his first book:

The ſecond ſhall in order come,
Suche pain the writer took.

The firſt Chapiter.

AND then the firſt of Exodus,
the twelue tribes it doth name:
Whiche being dead & laid in earth
their children came to fame.
A new king then to Egipt came,
that gaue the midwiues charge:
To kil the males when they were borne
but they ſet them at large.

The ii. chapiter.

BOrn Moyſes was and after caſt,
euen down the riuer in rēds:
And Pharoes daughter took him vp
and ſhewd him motherly dēds.
Then Moyſes ſlue an Egiptian,
and fled and took a wife:
The people cride vnto the Lord,
whiche ſaw their woful life.

The iii. chapiter.

CAuſed was Moyſes ſhēep to kēep,
not far from Oreb hil:
Wherin a buſhe the Lord appēerd,
and tolde him all his wil.

And bad him go to Egipt back,
the Israelites to tel:
That out of bondage they should come
and liue and dw ful wel.

The iiij. Chapiter.

DEclaerd by double signes it is,
that callo he was by God:
His reasons all they are assoild,
and forth the Lord him bad.
As Aaron met with him in fæld,
togither then they went:
Of Iethro, Moyses tok his leaue,
and pod where he was sent.

The v. Chapiter.

THe bothe of them without fear,
tolde Pharao God his minde:
The more the people were oppressit,
the king was so vnkinde.
Then cride they out and gan to chide,
with Moyses and Aaron:
And Moyses ared God the cause,
whiche loked them vpon.

The vj. chapiter.

FEst fully was deliuerance,
vnto the Israelites:

Also the land of Canaan,
whiche made them cheerful wight?
Then Rubens spring with Simeon,
is tolde and Leuy two:
Of whom came Moyses and Aaron,
that had Gods hest to do.

The vii. chapiter.

GOd made Moyses Pharoes God,
and Aaron his Prophet:
And then God turned Moyses rod,
into a Serpent great.
The sorcerers did euen the same,
to harden Pharoes hart:
Then were their waters turnd to blod
yet did he not conuart.

The viij. chapiter.

HIt was Pharao, then and plagued,
with Frogs ouer the land:
He sent for Moyses and Aaron,
to take the thing in hand.
He mocked them, therfore the Lord
turned their dust to lice:
And they put by, then came there flies,
after the Lords deuice.

The ix. chapiter.

Next thereof came moren of beast
that died in Pharoes land:
And sirtly sores with botches great,
yet did he God withstand.
The seuenth was haile & thunder mych
that made the land to shake:
And lightning great from heuen on hie
whiche causd them all to quake.

The x. Chapiter.

Knowledge he yet would not his (faul
but God he did resist:
He did it not in ignorance,
but wel he knew and wist.
The eyght plage nert was grashopper
that God almightie sent:
The ninthe was darknes in the day,
they knew not where they went.

The xi. chapiter.

Leaue then was giuen the Israelites,
the Egiptians to spoil:
Against they should depart and go,
and giue them all a foil.
At midnight then the Lord did bow,
to make so great a slaughter:
The first borne of Egipt to kil,
as it is tolde heer after.

The xii. chapiter.

MAde héer is nert the passeouer,
and swéet bread for to eat:
And if their children art the cause,
the meaning they must treat.
The first born then destroyed are,
and robbed were the rest:
And so the Hebrues took their way,
towards the land behest.

The xiij. chapiter.

NOw all the first in Israels birth,
the Lord did take and chuse:
Commaunding them a yéerly feast,
among them for to vse.
Then passed they the wildernes,
with Iosephs bones also:
Two pillers for the day and night,
they had therby to go.

The xiiii. chapiter.

BUt Pharo went hard in his hart
against the Israelites:
So followde he with all his train,
and came within their sight:
But God his people did defend,
by night and day from harm:
They past the sea but Egipt men,
lay drowned in a swarm.

The xv. chapiter.

PAst whē they were this daūger great
they ſang a godly ſong:
A woman came with diuers mo,
and daunced all along.
The bitter water was made ſwéet,
and pleſant for to drink:
God muſt be heard in his couenant
and on him muſt we think.

The xvj. chapiter.

MAinted when that they were two (months
within the wildernes:
They wiſht them ſelues again to be,
in Egipt at their fleſhe.
It rayned Quailes from heauen on hie,
and Manna for their bread:
And fortie yéres in wildernes,
with that they were all fed.

The xvij. chapiter.

REmouing on they lacked drink,
and grudge then did the flock:
At Moyſes ſute then had they ſome
whiche came out of a rock.
Forth came a king hight Ameleck,
againſt them for to fight:

When

When Moyſes hands were holden vp,
then were they put to flight.

The xviii. chapiter.

SO Iethro Moyſes father in law,
came Moyſes for to ſée:
Who welcomde him, his wife & ſonnes
after the beſt degrée.
When Iethro ſaw what paines he tok,
when iudgement he did vſe:
Suche actiue men as loued not coin
to help, he wild him chuſe.

The xix. chapiter.

WHen as they went they came vnto,
the mount of Sinai:
A royall people they are calld
if Gods wil they apply.
The Lord did ſay, he that doth touche
the hil, ſhall die outright:
But Moyſes wild, went vp to him
in thunder and great light.

The xx. chapiter.

When he was come he gaue to him,
ten iuſt commaundements:
Precepts to kéep and guide vs by
with all their whole contents.

An aulter of earth then God did bid,
his man Moyſes to make:
And if of ſtone he did it build,
no tool therto to take.

¶ Twentie chapters afore are tolde,
in order as they ſtand:
The reſt heere after ye may read,
if ye wil take in hand.

The xxi. chapiter.

AND then this book, as it is calld,
euen Exodus by name:
Doth tel good lawes for magiſtrates,
to execute the ſame.
That maſters be not ouer ſore,
their ſeruants for to main:
And he that kils a man is iudgd,
for it he muſt be ſlain.

The xxij. chapiter.

BEholde you then theſe godly lawes
of theft the fourth ſolde paid:
He that defiles an vnplight laſſe,
he marry muſt the maid.
A witche and he that knowes a beaſt
both die they muſt of right:

All vsury it is forbod,
and hated in Gods sight.

The xxiii. chapiter.

CDupeling wise these chapters thre,
ronne all of ciuil lawes:
Iudges are wild to take no gifts,
but here the powre mans cause.
Thou maist not followe a multitude,
wickednes to commit:
Nor haue to dw with forren Gods,
though thou shoulds die for it.

The xxiiij. chapiter.

DEcre to Moyses God did then,
and to the head rulers:
To worship him the whiche dwth dwel,
on hie aboue the starres.
The law was tolde and all the rout,
with voice therto obayes:
So Moyses went vp to the mount,
and bode there fortie dayes.

The xxv. chapiter.

CWhen then to him did God describe
the fashion of his place:
His tabernacle how to build,
in euery point and cace.

He promised that in that house,
with Moyses he would treat:
Betwæn the Cherubs in their place
whiche was his mercy seat.

The xxvi. & xxvii. chapiter.

FOorth on is tolde in these two next,
chapters of Exodus:
Whiche was declarde to Moyses there
as God did it discus.
How that his holy place and house,
whiche was his temple tho:
Should be as he had it deuisde,
wherby he might it knowe.

The xxviii. chapiter.

GOd did also to him describe,
how Aaron should be clad:
Suche garments might the people tel
what office Aaron had.
A brest lap and a tunicle,
a strait cote vnder that:
With other things that he must were,
whether he stod or sat.

The xxix. chapiter.

HOw Aaron should a Prest be made,
to him was reuelated:

With

With all his sonnes after what sorte
they should be consecrated.
And God to him did promise then,
that he would be their God:
And they should knowe he had thē saued,
from Pharao and his rod.

The xxx. chapiter.

Ioynd an aulter he must make,
theron to burn incence:
Also on it to reconcile,
yærly for their offence.
A brasen lauer he must make,
to washe and make all clean:
The anointing oyl, with all the rest,
more holy things did mean.

The xxxi. chapiter.

Knowledge two men thē had of God
to worke the holy things:
The Saboth ēke and day of rest,
God vnto Moyses minges.
And Tables twain the Lord did giue,
to Moyses on the hil:
Wherin were writ the ten precepts,
whiche was th'almightyes wil.

The xxxii. chapiter.

Likewise

LIke fooles a calfe was made there
the people were so vain: (while
And Moyses prayd to God for them,
and burst the tables twain.
When he came down he chod the preest,
and burnt the calfe in fire:
Moyses earnestly prayd for them,
yet some were paid their hire.

The xxxiii. chapiter.

MArche on forward God to them bad,
that they should thense depart:
But God denide to go with them,
they were of froward hart.
And when the people hard therof,
they did lament in minde:
Moyses willed to see Gods face,
and saw him but behinde.

The xxxiiii. chapiter.

NOw were the tables made again,
and God his mercy plight:
To cope with gentles or their Gods
it is forbidden quite.
The sweet bread feast is first begon,
and Saboth day is tolde:
The first frutes Moyses heard erpreest,
whose face did shine like golde.

The

The xxxv.chapiter.

Of diuers things to them is tolde
that is afore erpzest:
To offer tithes and pay their frutes,
ethe one of them was pzest.
Bezaleel, Ahaliab,
whiche wzought in silk and sayes:
The tabernacle they must make,
and Moyses doth them pzaise.

The xxxvi.chapiter.

Plentie of things did these two make
as God gaue them in gift:
Kings of golde and curtens eke,
to run all in a dzift.
The people bzought suche stoze of stuffe,
that there was ouer muche:
Willing they were to build Gods house
and foz to make it riche.

The xxxvii.chapiter.

Quite all of wood the Ark was made,
the mercy seat of golde:
The tables and the candlesticks,
were made of the same molde.
Lamps like cups that stood on them,
to burn and to giue light:

The incence aulter it was made,
according vnto right.

The xxxviii. chapiter.

REard vp for offrings was the next,
which shoulde there on be burnt:
A brasen lauer for to washe,
muche like vnto a funt.
Of Sicles thousands was the some,
that of good wil they gaue:
They sparde no cost to please the Lord,
so he their soules might haue.

The xxxix. chapiter.

SO Aarons garmentz they did make
Appointed for the nones:
Of costly golde and goodly silk,
all set with pretious stones.
So finishe then they did the worke,
as God to Moyses wild:
And he it blest and praisd it muche,
when he the worke beheld.

The xl. chapiter.

THen last of all, almightie God,
to Moyses tolde his minde:
How he should set the holy things,
in their order and kinde.

The

The Lord did compasse with a cloud,
the tabernacle quite:
The presence of the Lord of hostes,
was with it day and night.

¶ Thus Exodus is finished,
iust fortie chapters all:
Leuiticus comes next to it,
whiche haue likewise ye shall.

The first Chapiter.

A Laughtie God then Moyses tolde,
within Leuiticus:
How he should offer sacrifice,
the Lord did it discus.
Whether it were of beastes great,
or els of cattel small:
Of turtle doues the maner how,
they should be offerd all.

The ii. chapiter.

BAked in cakes and offering
The manner them to trim:
If leauen were put in therto,
then should it not like him.
Fine wheat flower and frankincense,
must go vnto this feast:
Salte must season eche sacrifice,
where it be foule or beast.

The iii. chapiter.

COmely how that the offering,
for peace it should be vide:
To make accorde where strife was had
that hate might be refusde.
Of Oxen, sheep, with lambes and gotes,
attonement should be made:

Leuiticus the third Chapter,
doth shew the forme and trade.

The iiij. Chapiter.

Of fault if that the prieſt had made,
and doun by ignorance:
Should reconcile with ſacrifice,
confeſſing his miſchaunce.
And if a Lord did likewiſe ſo,
offer he muſt likewiſe:
The ſubiect for the ſame offenſe,
muſt offer ſacrifice.

The v. chapiter.

The one that ſware & not perfourmd,
they muſt confeſſe the deed:
And offer a Gote or els a Lambe,
vnleſſe he be in need.
The order how he ſhould be clenſd,
that toucht an vnclean thing:
The ignorant that ſinned then,
an offering muſt bring.

The vj. chapiter.

For him that ſtale or did deceiue,
his neighbour willingly:
Or found a thing and it denied,
thus golde reſtore ſhould he,

The dwers euil then offer should,
for their offence and sin:
An offring ells is tolde ful right,
for Aaron and his kin.

The vii. chapiter.

GIue for their trespasse thē they must,
likewise for sin and peace:
The bakte and brotlde, with fryed flesh
is theirs that it doth dresse.
The fat or blod may no man eat,
it is denied plain:
Of beast or foule where so it die,
by chaunce or els be slain.

The viii. chapiter.

HOw Aaron should, to here is tolde,
anointed præst, then be:
And all his garments fit for him,
then mēt for his degrē.
And likewise for his sonnes therto,
to minister also:
With all their Albes and Tunicles,
wherin that they should go.

The ix. chapiter.

IN office Aaron offring made,
for him and all the rest:

And then the people out of hand,
by Aaron were all blest.
This like so wel the God aboue,
his glory did appær:
Consume he did the sacrifice,
afore them all with fire.

The x. chapiter.

NOwe wel ye may that fier straunge
was offred vp a new:
And they were slain for their offence
Nadab and Abihu:
The prælts were then forbidden wine,
to drink they were denide:
But they might eat the sacrifice,
if ought were left beside.

The xi. chapiter. (cud

LEaue beasts must they that chue not
nor wear their hoofes in twain:
For man to eat for sustenance,
they might not then be slain:
Fishe lacking scale, or fin to swim,
might not be eaten tho:
Nor diuers foules, nor cræping beasts
whiche on the earth doth go.

The xii. chapiter.

Moyses

MOyſes receiued a law him giuen,
for women that bare childe:
Suche pain to them and to the like
might teache them to be milde.
Eight daies in houſe remain they ſhould
and then be purified:
And offer gifts for ſacrifice,
ſuche as thée might abide.

The xiii. chapiter.

NOtes for the Lepers had the prieſt,
to iudge them by their ſkin
A white ſpot that is ſwarte black,
a Lepre doth begin:
All other notes if ye wil knowe
a Leper how to déem
Let him then read the chapter all,
whiche is of L. thirtéen.

The xiiii. chapiter.

OF them when he muſt be receud,
among the folke again:
He muſt be clenſd then of the prieſt,
by order written plain.
And all the houſe that he was in,
it muſt be clenſd alſo:
With ſearching had when it beginnes
ere further that it go.

The xv. chapiter.

Pointes

Pointed out is how men should be,
cleansed and purged clean:
If they were staind by course vnkinde
vnpurenes it doth mean.
For women also it doth shew,
that haue their birthright kinde:
A sacrifice to purge them with,
for them then was assignd.

The xvj. chapiter.

Quickly is tolde then Aarons worke
within the holy place:
And how to clense the sanctuary,
the matter and the face.
The feast of clensing then is tolde,
how that it should be vsde:
And all was don as God them bad,
and nought at all refusde.

The xvii. chapiter.

Requirde they were wout the dores,
their offrings to be slain:
So was the Lord without the gates,
whiche died for our pain.
And God did them commaund they
not offer vnto deuils: (should
Nor eat the blud nor carren meat,
but kep them from suche euils.

The xviii. chapiter.

SO then the ten and eyght doth tel,
what kinreds are forbod:
To mary spouse in wedlock rate,
whiche are denide of God.
But chargd they are to kæp and saue,
the Lord his hest, and wil:
And quite to flæ from gentils trade
whiche all together are il.

The xix. chapiter.

LOde then is eke the ten precepts,
in ten and nine of L:
Let euery man that lœues the word,
giue ear what they do tel.
To steal or lie, or false to deale,
or iudge in matters wrong:
Nor man to wear a womans coat,
where it be short or long.

The xx. chapiter.

UNto the Gods ỹ whiche were strãge
their sæd they might not giue:
Who that did so should fæl this wo,
among them not to liue.
And those that work by sorcery,
thou may not to them trust:

And

And certain kinreds are forbod,
in whiche not cope thou must.

The xxi. chapiter.

AND if that one did hence depart,
the prǽst might not be by:
Nor yet be shauen on head nor chin,
for God did it deny.
Also their wiues they must be maids,
their daughters liuing chaste:
Mishapen men may be no prǽst,
of holy things to taste.

The xxii. chapiter.

BEar in minde those that might not,
eat of the sacrifice:
Almightie God tho in his law,
shewes then who he denies.
The maner how, that they should dw,
when they to offer went:
All this was dwn to kǽp them back,
from dwing their intent.

The xxiii. chapiter.

COmmaund did God the Saboth day,
and Easter to be vsde:
The first frutes feast, and Whitsontide,
it might not be refusde.

The

The feast of clensing also must,
be kept in order right:
With other feasts that ther are mings,
as Moyses them did write.

The xxiiii. chapiter.

Decréd was then that lamps should (be
and oyle in them light:
With shew bread set upon a borde,
eche saboth in their sight.
The childe that curst and did blaspheme
was stoned vnto death:
And he that kils a man must die,
as God almighty saith.

The xxv. chapiter.

The seuen yéer tho the saboth yéer
must solemnly be kept
As vine was cut, for that whole yéer
nor corn yet sowne or rept.
The first yéer were the bondmen frée,
and lands restorde again:
All vsury it is forbod,
by words that are ful plain.

The xxvi chapiter.

Forbid did God all Images,
by words moste plainly taide:

To them to knæl he doth deny,
a man to be so bolde.
God wil defend his people all,
that wil his wozd obay:
But they whiche not regard his wil
their councels shall decay.

The xxvii. chapiter.

GOd tolde how vowes should pzised be
woman were it oz man:
And foz the tithes that should be paid,
whiche were apointed than.
All these commaundements afoze,
were giuen in mount Sinai:
With charges great them to obserue,
from God the almightie.

¶ Leuiticus is past and gone,
twentie and seauen in all:
And Numeri ye shall haue next,
the fourth book we it call.

The first Chapiter:

APt vnto battail those that were
from twentie yæres and moze,
Are pointed out of all the tribes,
saue Leuy kept in stoze.
Whiche tribe the Lozd did take & chuse,
to minister his wil:
Suche holy things as he had wild,
they must them all fulfil.

The ii. chapiter.

WIld vp ỹ tentz how that they should
was tolde vnto them tho:
The tabernacle round about,
eche tribe his tent to knowe.
The heads and rulers of the hostes,
are named in their kinde:
The Leuites serued in the mids,
as God had them allignde

The iii. chapiter.

CHuse out to battail might they not,
the Leuites in their tribe:
Foz the first bozn the Lozd them took,
and so set them on side.
To minister his holy things,
within the holy place:

And

And nert therto to build their ſhrouds,
they muſt in any cace.

The iiii. chapiter.

DEcrée did God what they ſhould do
their offices he tolde:
And further then he pointed them,
they not to be ſo bolde.
Eche one after his ſtock and kinde,
ful decently was ſet:
And euery one to kéep his courſe,
with outen ſtay or let.

The v. chapiter.

EChe iſſue, and the Lazar man,
might not among them dwel:
For wrongs then don, fiue folde reſtord
the law did them compel.
From company that was ſuſpect,
to kéep mens wiues in awe:
There was ſet out of ielouſſe,
a good decrée and law.

The vi. chapiter.

FOr ſuche as then did vow the vow,
of perfet abſtinence:
The Lord almight their fare did point
to kéep them from offence.

And

And also shewd to Moyses then,
the maner how Aaron:
Should blesse the flock, saying the Lord,
blesse and kæp you eche one.

The vii. chapiter.

Gifts were giuen then of the Lords,
and heads of Israel:
Among them all there one was hight,
by name Nathaniel.
Great were the gifts that they did giue
they spared for no cost:
In setting forth Gods seruice right,
they might with all men boste.

The viii. chapiter.

How that the Lord would haue the (lamps
to Moyses he did showe:
The candlesticks in order fit,
where they were hie or lowe.
For clensing offring must be had,
the Leuites they must vse:
Which when they came to fiftie yæres
offring they might not vse:

The ix. chapiter.

Vastly ỳ time to kæp their paske,
to Moyses it was tolde:

And

And how the filde or forren man,
to offer might be bolde.
Ye that denied to offer tho,
he muſt be made to die:
Bothe night and day a guide they had
a cloud and light from hie.

The x. chapiter.

KNowledge ſuche had the people the,
by trumpets that were blowne:
Where it in warres or time of peace
the ſound to them was knowne.
From Sinai they did depart,
their captaines numbred all:
And Iethro would not tarie with them,
betide what might befall.

The xi. chapiter.

LIke fooles the people did complaine,
and plagde they were with fire
With Manna cloyd, to Egipt back
for fleſhe was their deſire.
Moyſes then did greeve the Lord,
whoſe burthen he did eaſe:
On Quailes they fed and kild they were
for God they did diſpleaſe.

The xii. chapiter.

Miriam

MIriam then did grudge and swel,
at Moyses God his iudge:
And Aaron did consent therto,
And so they bothe did grudge.
With leprosie was Miriam stroke,
to teache her to rebel:
At Moyses prayer she was restorde,
and liued, and did ful wel.

The xiii. chapiter.

NOtes to take of Canaan,
twelue men were thither sent:
To see the fatnes of the land,
therfore afore they went.
Whiche came & tolde how riche it was,
with grapes a cluster great:
They tolde of Cities great and strong
whiche made them chafe and kreat.

The xiiii. chapiter.

OPinion had the peoole then,
that land not to obtain:
And grudge they did against the Lord
whiche would straight them haue slain
Not one of all the Israelites,
the best land did possesse:
Saue Iosue and Caleb bothe,
whiche two the Lord did blesse.

The

The xv. chapiter.

PRescribe did God a sacrifice,
for sinnes of ignorance:
But die they should that wilfully,
did sin by arogance.
Stonde he was that gathered sticks,
vpon the Sabbothe day:
Their garments garded round about,
Gods hestes for to obay.

The xvi. chapiter.

CHarels picked certain that time,
and Chorath was the one:
Also Dathan and Abiron,
the fourth made vp of On.
These did rebel against their heads,
And moued God to ire:
He caused the earth to swallowe them,
and burnt the rest with fire.

The xvii. chapiter.

REceiue a token of their euil,
immediatly they did:
Twelue rods were brought from all (the heads
as God him self did bid.
Among them all then Aarons rod,
did florish forth with buddes:

To teache them way the prechers then
for losing of their blods.

The xviii. chapiter.

SUche things as Leuites then did vse,
did God almighrie point:
They were his prœstes to serue his wil,
whom Aaron did anoint.
To whom the tithes & frutes were paid,
to maintain their degrée:
And Aaron had an heritage,
as ye may read and sée.

¶ Eyghteen Chapters now heere are past,
of Numeri by name:
And eyghteen more ye shall haue next,
I trust in right good frame.

The xix chapiter.

A Red cow then was bid to kil,
by Eliazer the prœst:
To sparge her blod and burn her quite
as he ful wel it wist.
A law to kéep the people clean,
from filthines or spot.
No man to touche the holy place,
but he that was his lot.

The

The xx. chapiter.

Egin did Israel for to grudge,
they lacked drink to drink
Out of a rock there gusht a stream,
that fild them to the brink.
The Edomites would not let passe,
the people through their land:
Then Aaron dide, and in his roum,
Eleazar did stand.

The xxi. chapiter.

Captain Arad then came to fight,
and lost his Cittie and life:
Immediatly when they were come,
euen from the waters strife.
Then stung they were by serpents great
and heald by one on hie:
They kild two kings Schon and Og,
as Israel passed by.

The xxii. chapiter.

Duise did Balack for to curse,
the Israelites to hel:
And sent for Balam in his fume,
his cursing for to tel.
He once denide and yet he went,
his minde was set on gain:

He smote his Asse and thée dended,
his labour was in vain.

The xxiii. chapiter.

Euen as Balack had then decréed,
so went he vp on hie:
And Balam talkt with God a while,
and spake thus vp and vp.
How shall I curse or els dehe.
whom God doth nothing so?
And them he blest and blest again,
or euer he did go.

The xxiiij. chapiter.

FOr the went Balam in parables,
déclaring Israels hap:
And Balack angry with the thing,
his hands in one did clap.
When he had said then Balam tolde
of Christes kingdome plain:
A Star and scepter vp shall rise,
in Iacob for to raign.

The xxv. chapiter.

GOds people then did slip away,
and whordome did commit
The Moabits in their seruice,
had ticke them vnto it.

Then God cõmaunded Moyſes straight
to hang the rulers all:
As two were doing of the dæd,
Phinches on them did fall.

The xxvi. chapiter.

HOw many were the Iſraelites,
that Canaan ſhould poſſeſſe:
The whole xij. tribes are numbred all,
whom God did chuſe and bleſſe.
He wild the land for to be delt,
by part, in forme equal:
The mo the more, the few the leſſe
ſo that no one haue all.

The xxvii. chapiter.

IN preſence then came certain maids
inheritance to craue:
Euen ſo they had as next of blud,
ſucceſſiuely muſt haue.
The land behelt to Moyſes ſhewd,
and tolde he is to die:
His prayer is heard and Ioſue ſet,
his roum for to ſupply.

The xxviii. chapiter.

KNowledge is giuen for euery day,
what offring they muſt vſe:

A Lamb at morn and eke at euen,
vnspotted they must chuse.
The paske how that it should be kept,
the day is pointed out:
With all the order of the feast,
to put them out of dout.

The xxix. chapiter.

LIke sacrifice as God did point,
this chapter doth expresse:
And telles how all their meats & drinks
in order they must dresse.
Eight dayes at once they must not ceace
to offer sacrifise:
And work no kinde of work in them
as God did them deuise.

The xxx. chapiter.

WEn that vowed or sware an othe,
with promise to the Lord:
Must stand to it and not go back,
the scripture doth accord.
But maid or wife that did the same,
without their heds consent:
They must go back if he denide,
for all their good intent.

The xxxi. chapiter.

Per

NExt then to that went Israel forth,
the Madianites to kil:
And slue the males & burnt their townes
and led the rest at wil.
The spoile was delt forth equally,
the captaines were so good:
Saue certain things were giuen to God
for sauing of their blod.

The xxxii. chapiter.

OVer Iordane towards the East,
possession out was set:
For two whole tribes and halfe a one
so that they would not let.
To go before their brethern all,
in harnes freshe and bright:
Against the land of Canaan,
to put them all to flight.

The xxxiii. chapiter.

PErfourm did Moyses Gods precept
Their iourneis he did write:
From place to place in wildernes,
and telles where they did light.
Then God did bid that they should kil,
the Cananites out right:
And ding their chappels all adown
and burst their Idols quite.

The xxxiiii.chapiter.

Quietly how they should possesse,
the land is tolde them plain:
The east, the west, the north, the south,
where they should rule and reign.
Who should point out the land by lots,
the Lord did Moyses tel:
The heds should set out eche mans part
where he should bide and dwel.

The xxxv.chapiter.

Right did God the Leuits lots
the suburbs and their townes:
For refuge certain Cities set,
to kep them in their boundes:
He that with wil a man did kil,
he must of right be slain:
One witnes may in no wise stand,
vnles that they be twain.

The xxxvi.chapiter.

Supplication then was made,
for maids that were vnwed:
Within their tribe then must they take,
their husband and their bed.
Euery tribe within his tribe,
must wed and take his wife.

Not one to mixe in others part,
for feare of hate and strife.

Now Numeri hath thus his end,
the fourth booke it is set:
The fift in order ye shall haue,
If God giue vs no let.

Not only so but also teache,
their children they are bod:
The Lords precepts both all and some
that they may knowe their God.

The vii. chapiter.

GOd did forbid a league to make,
with gentiles in no wise:
They must destroy their Idols quite,
and all their Gods dispise.
He also saith that he wil blesse,
the kepers of his wil:
And curse the rest and charge he gaue,
Idolatrers to kil.

The viii. chapiter.

HOw maruaylously that God had delt,
with Israel forty yeer:
In wildernes with benefits,
as plainly doth appeare.
They are commaunded not to say
their might did them defend:
But that the Lord did bring them forth,
and gaue their foes their end.

The ix. chapiter.

IN any race they are forbed,
to trust in their owne strength:

For

For who so doth him wil bestde,
a faule to haue at length.
Moyses then a rehearsall mads,
ful brefly in a sum:
From time they had receiude the law
til they to lust begun.

The x. Chapiter.

KNowe heer ye may of Israels walke,
whiles they in iourney went:
And how the tables were renued,
when they were broke and rent.
Nothing the Lord did then require
for doing them suche good:
But that they holde all his precepts
and set theron their mood.

The xi. chapiter.

LOue they must now ỹ Lord his law
til Moyses gaue them charge
With hart & minde they must him serue,
that had set them at large.
To talke therof when that they rise
or at their sitting down:
Or els in iourney as they walke
in feld be it or town.

The xii. chapiter.

Moyses

MOyſes once moze ſo gaue them charge
against Idolatrie:
It to ſuppreſſe and put it down,
and from the ſame to flée:
And blod to eat they are forbod,
in any manner wiſe:
And onely do as God them bad,
and not what like their eyes.

The xiii. chapiter.

NO Prophet falſe muſt bide on line,
but muſt be made to die:
And wicked folke muſt not be heard,
though in thy bzeſt they lie.
God foz to trie the Iſraelites,
how ſtrong they were in faith
Would ſuffer things to pzoue them with
as Moyſes plainly ſaith.

The xiij. chapiter.

DVt they muſt the Gentiles ſtaues,
and flée their doings quite:
And onely ſerue almightie God,
with all their main and might.
Suche beaſts as they might not then eat
are manifeſtly tolde:
And whiche were clean is there expzeſt
that eat they might be bolde.

The

The xv. chapiter.

Pardon their dets then are they bod
at euery seuenth yæres end:
When God his wil is serued and kept
no scarsenes he wil send.
Those that will lend to suche as næd,
the maner is tolde how
Deformitie in sacrifice,
the Lord doth not alow.

The xvi. chapiter.

Quietly how to kæp their feast,
the times are tolde them plain:
When that they should be vsde and kept
is writtē once again.
What Iudges would mark and read,
and do as God there bad:
To take no gifts in any cace,
but iustice to be had.

The xvii. chapiter.

Rewarded must Idolaters,
with death by law to die:
And doutful things must be referd
to those that be on hie.
Presumptuous men that do rebel,
must die the law doth minge:

The

The man and state that he must kép
that they would take to king.

¶ Halfe this book is now tolde afore,
in seauenteen chapters iust:
And seauenteen more ye shall haue next,
in God put we our trust.

The xviij. chapiter.

ALl the Leuites the whiche were prǽst,
might no possessions haue:
All sorcery they must auoid,
their liues to kép and saue.
Moyses tolde them of Christe to come,
and bad them him to hear:
The Prophet false they must not way,
nor all his dwings fear.

The xix. chapiter.

BEcause that murther might be don,
against the doers minde:
For refuge, Cities were set out,
and there vnto assignd.
The false witnes must haue the stone,
return to his owne brow:
An eye for eye, and toth for toth,
the law did them alow.

The xx. chapiter.

Chuse

Chuse out for warres what men they
this chapter doth expresse: (should
The law of armes to them is tolde,
to vse in war or peace.
The Cananites, the Pherezites,
the Iebusites also:
With Heuites ells they must destroy
not letting one to go.

The xxj. chapiter.

Decrée did God a godly law,
for him that was found dead:
And how the Iew should him behaue,
a gentile for to wed.
The first borne sonne he must possesse,
the heritage and land:
The childe that parents doth not fear,
must die euen out of hand.

The xxii. chapiter.

The man must help his neighbours
although he be vnknowne: (Alle
The man denied the womans tire,
chée to go in her owne.
Lincle wolsie might not be worn,
the adulterer must die:
And order taken for that man,
that with a maid did lie.

The xxiii. chapiter.

FOrbidden was the gelded man
in Chriſtes churche to dwel:
The harlots bird doth God commaund,
that they ſhould quite expel.
There might no whore among thē bide,
the Lord did ſo decree:
The lone of things is there denide,
to lend on vſury.

The xxiiii. chapiter.

GIue leaue did Moyſes to deuorce,
for cauſes that were light:
The newly ſpouſd they might not force
in battaile for to fight.
For money lent and ſeruant hire,
a godly leſſon tolde:
Some leyſing left in feld and town,
for poore folke yung and olde.

The xxv. chapiter.

HOw many ſtripes the treſpaſſer,
ſhould haue for wicked life:
A man that died without a ſonne,
his brother ſhould wed his wife:
That weight & meſures ſhould be iuſt,
read pe the chapters end:

Who so doth vse the contrary,
shall come to wicked end.

The xxvi. chapiter.

IVstly must they now pay their frutes,
that first to them did fall
The tithes they were commaunded to,
they should then pay them all,
Unto the prǽstz, the fatherles,
the straunger and widowe:
Such goods were then the poores of right
how so they vse them now.

The xxvii. Chapiter.

KNowledge was had the people then
an aulter vp to rear:
Afore that Iordane they did passe,
or came the land so nér.
The curses then that Leuy was
commaunded for to speak:
Against all those that did delight,
Gods wil to burst or break.

The xxviii. Chapiter.

IVstly the Lord did blesse,
the kǽpers of his wil:
To stablishe them in their good mindes
to kǽp them in it stil.

And curse doth hée the contrary,
with cursings very great:
Those that him loue he doth them blesse
his haters hée doth threat.

The xxix. chapiter.

MOyses then went and thus he spake,
vnto the people all:
Saying to suche as feareth God,
the Lord defends them all.
But they that not regard his wil,
suche plagues on them shall come:
As like hath not béen séen on earth,
from rising of the sonne.

The xxx. chapiter.

NOt far from them that do it séek
is Gods almightie word:
Those that it loue and it obay,
are saued from the sword.
Within our mouthes and in our harte,
the word is alway prest:
Those that it kéep are sure at length,
for it they shalbe blest.

The xxxi. chapiter.

OLde was Moyses and so did chuse,
then Iosue in his stéed:

To whom he ſaid ſæ thou be ſtrong,
and haue no feat or dread.
This buk he wrote and did it giue,
into the Leuites hand:
And chargde that they the ſame ſhould
when they came to the land. (read,

The xxxii. chapitor.

PLeſantly then did Moyſes ſing
a godly long of praiſe:
Unto the Lord for all the acts,
that he had wrought alwates.
And vp he went vnto a hil,
to lok on Canaan:
God bad him there to ran the race,
that all his fathers ran.

The xxxiii. chapiter.

QUietly Moyſes did prepare,
to ſlæp his fathers ſlæp
But this he ſaid before he went,
that God his ſaints doth kæp.
Alſo he bleſſed all the tribes,
afore his dying day:
And tolde how they ſhould rule & reign,
if they did God obay.

The xxxiiii. chapiter.

REstrom his wo⁊k did Moyſes then
and ſo gaue vp the ghoſte:
At his departing they did wæp
euen throughout all the hoſte.
And Ioſue did his roum poſſeſſe
as Moyſes had it wild:
And ruled all the Iſraelites,
in Cittie and in fæld.

¶ Of Moyſes books heer is the laſt,
as he did them all write:
Vnto the Lord giue ye the praiſe,
whiche is the God of might.

The

The j. Chapiter.

AS God afore had Moyses called
his people for to guide:
So Iosue to supply his roam,
the Lord set him on side.
For to be strong the Lord him bad,
and manly for to fight:
And from the lawes of God the Lord,
to turn to left nor right.

The ii. chapiter.

BEfore were serchers sent to spie,
to Ierico they yede:
A harlots house they lodged in,
by whom then they were hid.
Shee made them promise her to saue
when spoild should be the land:
And they agreed to knowe her house,
by purple cord or band.

The iii. chapiter.

CAre to Iosua did belong,
the people for to guide:
Remoue he did from Settim ground,
and came to Iordane side:
Then was the Lord disposde to shew,
the honour of his name.

He caused Iordain waters yælv,
and part a sunder twain.

The iiij. Chapiter.

DEcrée did God that his good worke
should not be out of minde:
And cauld eche tribe to rear a stone,
as monumentz behinde.
And if their children art the cause,
why these twelue stones stod there:
Then should they tel what God had don
to make his name appære.

The v. chapiter.

THe one of all the Cananites,
were fraid when they hard tel
How Iordane brook did part in two,
whiles ouer went Israel.
Then God commaunded Iosue,
to circumcise them all:
And all the males w̄ sharp stone knives,
were cut bothe great and small.

The vj. chapiter.

FEarful then were the Cananites,
of Israels power and might:
At seauen dayes end as God had said,
the walles did fall doown quite.

Con-

Consumde was all with swoꝛd and fire,
saue vessels few reserude:
And Rahab saued with all her kin,
whiche wel she had deserude.

The vii. chapiter.

GOd then was angry with his flock,
at Ai took they the foile:
Because that Acan Carmies sonne,
had boꝛne away some spoile.
A garment gay with siluer muche,
a tung of golde therto:
Because it was foꝛbid of God,
he had death with stones enow.

The viii. chapiter.

HAue you no fear said God but go
and fight against Ai:
Thou shalt it take and haue some spoile,
and all the rest destroy.
So Iosue went as God him bad,
and fought, but fled a while:
The rest did set the town on fire,
so them they did begile:

The ix. chapiter.

IMmediatly the Cananites,
with all the heathen Kinges:

They

They came to fight as soon as they,
of Iosua had tidings.
The Gabanites dissembling part,
with Israel they did play:
Because the heads had swoorne to them,
they were not made away.

The x. chapiter.

KIngs that were in number fiue
with Israel they did fight:
At Gabaon siege with all their hostes
there were they put to flight.
The Sun stood stil a whole day length
and haile did beat them down:
Fiue kings were slain and hanged vp,
so wan they town by town.

The xi. chapiter.

LIke hap had all the other kings,
and suddainly were slain:
And Hezor burnt and none but it
that stood aboue the plain.
Not one word then was left vndon
as Moyses had him wild:
But Iosua did fulfil it all,
were he in town or field.

The xii. chapiter.

Many

MAny battails Israel fought,
ere Iordane they did passe:
To two whole tribes and halfe a one,
their land appointed was.
The kings are tolde and numbred all,
that Iosua did subdue.
Thirtie and one in number iust,
whom they bothe took and slue.

The xiii. chapiter.

NOte out the land as Iosua wild,
by lots it to deuide:
Ye beeing agde so god him bad,
to set and point eche tribe.
Ruben and Gad, and halfe the tribe,
of Manasses by name:
Were pointed plats for to posses,
by Moyses set in frame.

The xiiij. chapiter.

OF Iosua Caleb did require,
the Cittie Hebron walld:
Whiche was possest by Enakes kinde
a Giant was he calld.
Foure score yeeres and fiue he was,
when he requirde his ground:
And yet he said he was as strong,
as when the land he found.

The xv. chapiter.

POinted out was Iuda his lot,
the Citties tolde full straight:
The villages not named out,
but townes fiue score and eight.
For killing of a Giant great,
a man did mary a wife:
The Iebusites among the folke,
did still lead on their life.

The xvj. chapiter.

QVickly Ephraim so had his lot
in length and bredth assignde:
Euen as a tribe he had his part,
according to his minde.
And tribute paid the Cananites,
and with them did they dwel:
Although the Lord had said afore,
that they should them expel.

The xvii. chapiter.

RIght as afore that Ephraim,
had out his part of land:
Euen so Manasses had his lot,
where he and his should stand.
And certain women had likewise,
as they did it require:

And Iosephs house would haue more land
but had not their desire

The xviii. chapiter.

SEuen tribes agreed to send their (spies
as Iosue had them wild:
Of eche tribe three went forth to se,
the Citties and the feeld.
And in a book in seuen parts writ
to Iosua brought they word:
And he apointed them their plats,
by lots afore the Lord.

The xix. chapiter.

TO Zabulon and Izachar,
and Aser beeing tenth:
To Nepthali and Dan the last,
was pointed bredthe and length.
So Iosua with Eleaser,
and all the Lords and heds:
Did make an end of casting lots,
and pointing out their stedes.

The xx. chapiter.

WHen they had don and cast their lots
then God to Iosue said:
For him that killes a man vnwares,
point Citties for their aid.

And

And they therin to dwel and liue,
til the hie preest doth die:
The sword of blod not him to touche,
if thyther he do flee.

The xxj. chapiter.

AND then the heads of the Leuites,
their portion did require:
And so they had their whole request
euen as they did desire.
Fortie and eyght in Cities iust,
their whole tale came therto.
So GOD them gaue the land and rest,
as he them plight to do.

The xxii. chapiter.

BOthe of the tribes and eke the halfe
pode back as they were sent:
Ruben, Gad with Manasses,
to their possession went.
An aulter made, and Israel flocke
against them for to fight:
When they heard tel why it was built,
they said the deed was right.

The xxiii. chapiter.

CAst in age was Iosua tho,
and Israel he did call:

And shewed the̅ what the Lord had dom,
and tolde it to them all.
Muche more he said that God would do
if in his wil they bide:
If not he tolde them plain afore,
that they should be destroyd.

The xxiiii. chapiter.

DEclare on forthe he did at large
what God had for them wrought
And bad them serue the Lord alone
whiche thither had them brought.
So speke they did with often voice,
the only Lord to fear:
And Iosua dide and Iosephs bones,
were earth and buried there.

¶ Iosua now is ended quite,
the book hath run his race:
The book of Iudges now beginnes,
in like to take his place.

The first Chapiter:

AHead to haue they did desire,
in Iosuas roum to be:
And Iuda to them pointed was,
who fought ful mankully.
Ierusalem they tok and wan,
great Giants did they slay:
The Gentiles with them stil did dwel
but tribute did they pay.

The ii. chapiter.

BEcause they did not kil them all
an Angel did them chide:
And Iosua dead they buried him,
down by his fathers side.
When that flock all was dead & gone,
ful wicked were the next:
And serued Gods that were forbod,
whose names are in the text.

The iii. chapiter.

CErtain nations then are named,
that with them then did dwel:
But one them kild and bet them down
named Othoniel:

Yet after that they were oppreſt,
but Ahud them did ſaue:
For in a parlour with the King,
his deaths wound he him gaue.

The iiii. chapiter.

DEpart did yet the flock and went,
and ſerued Idols vain:
Of Iabin King of Canaan,
yeres twentie were they ſlain.
And Debora then did them iudge,
whom Barack ſhée did call:
They fought and wan, but Siſara
In Iaels hands did fall.

The v. chapiter.

EVen as the battaile ended was
and Iſrael had the beſt:
They ſang a ſong of melody,
wherin the Lord was bleſt.
But curſt were ſome that cam not forth
to help them for to fight:
And bleſt was ſhée that with a naile
ſlue Siſara outright.

The vi. chapiter.

FAre foule did then the Madianites,
with Iſrael for their ſin:

An Angel stird vp Gedeon,
their frædome for to win.
The Idol Ball he did destroy,
and burst his aulter down:
His Father did his cause defend,
against the Cittie or town.

The vii. Chapiter.

GEdeon forth to battail went,
the Madianites to kil:
To mickle was his hoste (said God),
for him to haue his wil.
So many as feard were sent home back
and those that stoupt to drink:
Thræ hundred slue the Madianites,
and made their kinges to shrink.

The viii. chapiter.

HAlfe angry were the Ephraites,
but Gedeon did them stil:
Phanuel men and Sucoth bothe,
did Gedeon take and kil.
Two kings he slue and then they would,
haue him and his their heds:
He it denide, but gaue them cause,
to do ful wicked dedes.

The ix. Chapiter.

Ieroboas

Iroboas had thræ scoze sonnes,
and ten in number true:
Abimeleck he kild them all,
saue Ioathan the Iew.
Who them rebukte, they did him chuse,
and Gaal rose in vain:
So Sichem burnt and Thebez stroyd
Abimeleck there was slain.

The x. chapiter.

Nowe wel ye may what guide they had,
as Gods that were forbod:
They were oppzest and did repent,
and called vnto God.
Who bad them call vnto their Gods
in trouble them to saue:
They did suppzesse their Idols quite,
to God their mindes they gaue.

The xi. chapiter.

Lok out did then the Galadites,
a captain and a guide:
Who willed Ammon not to fight
but he his tale deuide.
Then Iephthath vowd a foolishe vow
the victozy to obtain:
He had the fæld and home returnd,
then was his daughter slain.

The xii. chapiter.

EPhraim so did the Ephraites;
at Iepthah had they spight
Fortie thousand of them he slue,
and put the rest to flight.
A word betrayd them many times,
when Iordane they would take:
Three Iudges there, are then express,
and when their liues did slake.

The xiii. chapiter.

NO longer did they fear the Lord,
then Iudges good did liue:
The vpper hand against them all
the Lord their foes did giue.
A man that was hight Manoah,
had Samson to him plight:
His wife him bare as God had said,
with him dwelt God his spirite.

The xiiij. chapiter.

OF Samsons mariage ye may hear
he would nœds haue his wil:
As he went down his spouse to woo,
a Lion did he kil.
A ridle art and thirtie men,
he slue to pay the best:

His calfe had tilde the thirties land,
and went to his fellowes nest.

The xv. chapiter.

PAstime to make then Samson went
to banket with his wife:
Shee went not in so spyang a cause,
of hatred and great strife.
With Fores fiery he brent their corn,
Philistians did he slay:
The iaw bone of an Asse he took,
and thousands kild one day.

The xvi. chapiter.

QUarel they pickt to Samson still,
and him they watche to slay:
But he that night burst by their gates,
and caried them away.
He kept a whore who bëing fëd,
his strength of him shee wan:
Whë he was blinde they cauld him play
but he destroyd them than.

The xvii. chapiter.

RCherst is then of mony lost,
a woman did it misse:
Micha her sonne did it confesse
and said lo heer it is.

Vowed ſhée had and would it kéep,
an Image did ſhe make:
A Leuite came and lodged there,
whom Micha his préeſt did make.

The xviii. chapiter.

SPies were ſent to ſerche the land,
the tribe of Dan it wrought:
At Michas houſe they lodgd all night
where councel good they ſought.
Return they did with ioyful newes,
and forth they went to fight:
The préeſt and Image they did take,
and wan the land out right.

The xix. chapiter.

TO mary againſt the law of God
ſée what doth them betide:
A Leuites wife did play the whore,
and ſlipped from her guide.
Hé fetcht her home and as he went,
at Gabaah was ſhée ſlain:
Then ſent he her in péeces twelue
the déed for to complain.

The xx. chapiter.

VP then roſe Iſrael for to fight,
againſt the Beniamites:

For whoredome fact, yet Israel was
put vnto two great flight.
Then did they pray and God thē plight,
to haue the higher hand:
The Beniamites were killd on morn
twentie and fiue thousand.

The xxj. chapiter.

And thē they sware that none of them,
the Beniamites should wed:
The men that went not vp to fight
they vowed them but dead.
They took their daughters and thē gaue
the Beniamites to make:
Yet not suffisde the dauncing dames
to wiues they did them take.

¶ The book of Iudges is expirde,
an end therof is made:
The story of Ruthe ye shall haue next,
so following scriptures trade.

The first Chapiter.

A Dearth then fel in Iudaes land
Emeleck with his wife:
And his two sonnes to Moab went,
there for to lead their life.
The father died and his two sonnes,
in mariage dide also:
The mother then did home return,
and Ruthe with her did go.

The ii. chapiter.

BEsæch did Ruthe her mother in law,
That shée some corne might lease:
And forth shée went to Booz his field
whose sight shée did wel please.
He boths inquierd and with her talkte
and her intreated wel:
Shé tolde her mother at the night,
the story euery dele.

The iii. chapiter.

CAused shée was by Nœmise words,
to slæp at Booz his fæt:
Who when he wakte and felt her there
the truthe on her did wæt.
Shée tolde him all and who shée was
then bad he her lie stil:

And on the morne he gaue her corne
and tolde her all his wil.

The iiij. chapiter.

DOwn sat Booz then and in the gate
his kinsman did he call:
He shewed to him afore the heads,
what land to him did fall.
He said he would not purchace it,
so Booz the land did buy:
And maried Ruthe who had a sonne,
when he with her did lie.

¶ Ruthe dooth end at Chapters foure,
shewing whom she did wed:
A Gentile she was, yet she bare,
the Graunsire to Dauid.
The first of Kings ye shall haue now,
whom Samuel some doo call:
The stories shall declare you how,
that Kings to them did fall.

The first book of Samuel other wise called the first of the Kinges.

The first Chapiter.

A man two wiues had wedded tho,
the one no childzen had:
She had suche wo she pzaid to God,
who sent to her a lad.
Elkanah was her husbands name,
and Hannah was shé highte:
And Samuel did shé call her sonne
whom shée to God had plight.

The ii. chapiter.

BEgin did Hannah foz to sing,
and sang a gwdly song:
The sonnes of Ely were vnthzift,
and did the people wzong.
Ely them did rebukte but small,
foz whiche God did him chide:
He sent a man to tel him plain
his house should be destroyd.

The iii. chapiter.

COnsumde was Elies sight away,
and as he lay and slept:

Samuel thrise the Lord did call,
who vnto Ely stept.
I call thée not it is the Lord,
do thou to him obay:
And so hée did, and Ely knew,
on him what God did say.

The iiii. chapiter.

Oughtely fought the Israelites
yet were they put to flight:
The Philistian hoste twise bet thē down
and took their Ark by might.
The sonnes of Ely they were kild,
whiche when their father hard:
He fel out of his seat for wo,
and burst his neck backward.

The v. chapiter.

Early arose the Asdodits,
their Dagon for to sée:
The Ark of God twise thrue him down,
and bated his degrée.
Stricken they were with Emerodes
the Ark made them ful wo:
From whence it came they did decrée,
thither to let it go.

The vj. chapiter.

Fully

Fully and whole they did consent,
that home the Ark should wend:
With mise and arses made of golde,
so home they did it send
Two kine new milche did cary it
the right way home they went
The Bethsamites they it receiude,
for whiche they were all shent.

The vii. chapiter.

GOD willed Israel that they should,
their Idols quite destroy:
By Samuels mouth and they confest
their sinnes to him on hie.
They willed Samuel for to pray,
the enemies they did fear:
They were destroyd & fought no more
the space of many a yeer.

The viii. chapiter.

HOw Samuels sonnes did wickedly
the people did it ming:
And not content of Samuel,
they did desire a king.
He them denide and art the Lord
who did to them consent:
And bad him tel what he would do,
when he one to them sent.

The

The ix. chapiter.

It came to passe that Saule Cis sonne,
his Asses went to finde:
The Sear sonde he did inquire,
who tolde him all his minde.
Thy Asses they are found, and thou
the Israelites must guide:
He feasted him and on the morn,
he took him sole on side.

The x. chapiter.

Kisse did Samuel and anoint,
then Saul to be their King:
And told him things which came to passe
as he afore did ming.
So Prophecy he did and tolde,
his vncle halfe his hap:
The lot did fall to Saule as King,
And vnthrift grudgd therat.

The xi. chapiter.

Lay siege to Iabes Nahas did,
whiche was an Ammonite:
They did submit he sent them word,
their eyes to thrust out quite.
Then seuen dayes respite they did take
then ayd lesse they would yeld.

So

So Saule did win the peoples hart,
in winning of the feeld.

The xii. chapiter.

MArk my wordes said Samuel then,
your willes I haue obayed:
If I did wrong or taken bribe,
it shall again be paide.
How God had don in time afore,
and would do he them tolde:
With thunder and raine he feard all,
and sharply them controlde.

The xiii. Chapiter.

NOw Saule being king, he got him men
against his foes to fight:
And when the hoste drue nær to Saule,
he did that was not right.
He offended God in doing the thing
that Samuel should haue don,
A Smith to make them toles to fight,
in Israel had they none.

The xiiii. chapiter.

OVer with one then Ionathas went;
his signe was true they fled
When Saule it knew with all his men,
he folowd vpon the dead.

If any did eat ere night were come
then die he should said Saule:
Ionathas eat and should haue dide,
the hoste denide it all.

The xv. chapiter.

¶ Dinted was Saule of Gods owne,
the Amalakites to kil: {mouth
He disobayd the almightie Lord,
and folowd his folishe wil.
Then Samuel shewd him how that God,
was sory he made him king:
Obedience more he lokes to haue,
then any burnt offering.

¶ Halfe Samuels first book ye haue had,
some say the first of Kings:
Wherin is shewd the meruaylous woorks,
of God in his dooings.
Of Dauids calling to be King,
Samuel did him noint:
It shalbe shewd you afterward,
the Chapters shall it point.

The xvi. Chapiter.

Apoint did God that Samuel should
chuse Dauid to be King:
For fear of Saule he went in close,
and faind an offering.

So

So Dauid being chosen king,
an euil spyte came on Saule:
When Dauid came and plaid on harp,
the spyte went out of Saule.

The xvij. chapiter.

BOldly bragged Goliah then
on his great might and strength
None durst go out to cope with him,
til Dauid came at length,
Proffer he did to fight with him,
yet harnes had he none.
A sling he had and out he went,
and kild him with a stone.

The xviii. chapiter.

COme out did women and did sing
in toy of enemies fall:
They sang, ten thousand Dauid slue,
a thousand slain of Saule.
Then Saule deuised Dauids death,
yet scapte he with his life:
To haue his death, Michol he gaue,
to be his spoused wife.

The xix. chapiter.

DEuise did Saul stil Dauids death,
for all the othe he swars:

And when he plaid to void the spite
he threw at him a spear:
Then in his house he had béen slain,
but Michol caused him flée:
And they him sought, Saule and his men
began to prophecy.

The xx. chapiter.

Eftsones Dauid and Ionathas,
compact their faiths in one:
If Saule him mist and were displeasd
he should knowe how to gon.
Then Saule fel out with Ionathas,
that void was Dauids place:
Then by a signe he gaue him word,
to flée in any case.

The xxi. chapiter.

Flée from Saule then Dauid did,
to Ahimelech he came:
The sewbread suttely he obtaind,
but by was Sauls herdman.
The Philistians sword he got also,
to Achis king he went:
He was afraid he faind him mad,
the king was not content.

The xxii. chapiter.

GO forth doth Dauid on his way,
th' oppreſt to him did come:
He left his kinred with a King,
and went away with ſome.
Doeg tolde of Abimelech,
for whom Saule ſent and ſlue:
And all the houſe and Town alſo,
ſaue one that fled the crue.

The xxiii. Chapiter.

HElp did Dauid a Cittie beſiegd
Reylah it was calld:
And Saule wel hopte to kil him there
it was a Cittie walld.
In a thicket he was betraid,
Saule thought him to haue ſpoild:
The ſtreight was great Dauid was in
but Saule then home recoild.

The xxiiij. chapiter.

IN daunger great was Saule the king
in caue ſo it did hap:
If Dauid would he had bæn ſlain,
he cut but his cote lap.
Then Dauid cride to Saule and ſaid,
ſee what I might haue don:
So Saule ſware Dauid to be good,
to him in his kingdome.

The xxv. chapiter.

Knowe ye may of Samuels death,
and Naball his shéep shearing:
Who angred Dauid very muche,
his churlishe part once hearing.
If Abigail had him not met,
they had then lost their life:
Immediatly the fool did die,
and Dauid had his wife.

The xxvi. chapiter.

Lying a slæp in Abners tent,
Saule lost his spear and cruse:
Whiche Dauid had and cride aloud,
and tolde it them as newes.
When Saule had heard all Dauids minde,
his fault he did confesse:
And knowledge Dauids reign as king,
and last he did him blesse.

The xxvii. chapiter.

Whiche a do had Dauid with Saule,
therfore he fled the land:
And went to Achis King of Geth,
in the Philistian land.
He slue of them in rouing wise,
and left not one a liue:

And tolde the king another tale,
who did his wordes beléeue.

The xxviii. chapiter.

NOw battaile begins betwéen them
and Saule to God did speak: (both
he had no word of God again,
when he his minde did break.
A woman him raisd as he beléeued,
Samuel that then was dead:
Who tolde him plain he should be slain,
and Dauid set in his stede.

The xxix. chapiter.

OUt went the heathen by their ranks,
the Lords did Dauid spie:
They art of Achis what he was,
who him ertolde on hie.
But they were fumde and said plainly
he would do them some lack:
And Achis tolde to Dauid all,
who early sent him back.

The xxx. chapiter.

PErished was the town with fire,
where Dauids wiues did dwel:
And men and women led away,
then Dauid art councel.

Followe he did and them destroid
and home returnd again:
The spoiles was delt and presentz sent
the riches of the slain.

The xxxi. chapiter.

QVickly fled the Israelites,
and gaue their foes the fæld:
Saules sonnes were slain at the same time
and Saule him self there kild.
His harnes and his body bothe
they hung them vp on hie:
His body and his sonnes were burnt
their bones layd at a træ.

¶ This book the first is doon and past
at Saules death it dooth end:
The second next while it dooth last,
ye shall haue we intend.

The second book of Samuel other wise the second of the Kings.

The first Chapiter.

A Yung man caried Dauid word,
that Saule in feld was slain:
For making of a lie to him;
death had hée for his pain.
Then Dauid wept and mourned sore
for Saule and Ionathas death:
And sang a song all ful of wo,
that they had lost their breath.

The ii.chapiter.

BEgin did Dauid then to reign,
in Hebron kingd he first:
And Isboseth by Abners meanes,
anoint him Israel durst.
Then twelue & twelue so plaid in sport,
that one eche other slue:
Twæn bothe the houses for that part,
the battail gan to brue.

The iii.chapiter.

COmpany with a Concubine,
made Abner to rebel:

From Isboseth he yælded vp,
to Dauid Israel.
When he was gone in peace away
by Ioab he returnd:
Who did him kil ful gilefully,
for whom the king sore mournd.

The iiii. chapiter.

MAnpt was Israel with their king,
when Abners death they heard:
Two of the heads slue Isboseth,
and had a right reward.
To Dauid they did bring his head
and hoped to haue thank:
As he that brought Saules death to him,
so had they for their prank.

The v. chapiter.

THe tides were made now all in one
Iuda and Israel:
And nointed Dauid once again,
who ruled them ful wel.
Hierusalem of Iebusites,
did Dauid win and take:
And battails twain he wan by might,
and made his foes to quake.

The vi. chapiter.

From Abinadab thark was fetcht,
and Ozah God did ſtrike:
Therfore with Obed it was left,
whiche made him wel to like.
When Dauid knew he fetcht it home
afore it he did daunce:
Michol mockt him and for her fæ
no chilozen was her chaunce.

The vii.chapiter.

God vnto Dauid did deny,
a houſe for him to build:
Ishowded not in Ceder træs,
but dwelt alwaies in fæld.
Thy ſonne a houſe ſhall rear for me,
and reign for euermore:
Then Dauid wholy praiſd the Lord
and thanked him therfore.

The viii.chapiter.

Hw Dauid vſde his enemies,
and linde their liues and death:
The Aſsirians he did ſubdue,
and thouſands loſt their breath.
A forren King to him did yæld,
and ſent him gifts ful great:
He gaue them all to God and dwth,
his rulers names repeat.

The

The ix chapiter.

In memory came to Dauids minde,
his vow to Ionathas made:
Ask he did if any were left,
that promise might be paid.
Miphiboseth was found and brought
to whom the king gaue land:
And set him at his bord alway
all this he did commaund.

The x. chapiter.

Know ye may of an heathen king,
towards Dauid euil behaued:
Iust by their tailes he cut their coats
and halfe their beards he shaued.
With Dauids men this part he playd,
who did his dæds requite:
He did him foile with all his power
and put his ayd to flight.

The xi. chapiter.

Lust caused Dauid for to sin,
with Bethsabe in dæd:
Shée was with childe and then he sent,
for Vrias with spéed.
And when he would not lie with her,
he sent him back again:

And suche word sent that he was set,
in place where he was slain.

The xii. chapiter.

MArualous angry was the Lord,
with Dauid for this part:
When he it wist he did repent,
the déed with all his hart.
God him forgaue but yet the childe,
did die for this il thing:
Then nert shée bare him Salomon,
who afterward was King.

The xiii. chapiter.

NOw Thamar was a fair yung maid,
and Amnon did her lust:
Ye faind him sick and had his will
and from him did her thrust.
Then Absalon her brother dear,
did stil her from her cry:
And two yéer after caused him kild
and afterward did flée.

The xiiii. chapiter.

DAuer passid was Dauids sumr,
and Ioab wrought a feat:
By a woman for Absalon,
that hame he might him get.

The

The king did graunt and home he came,
but would not yet him sée:
Procured, Ioab spake for him,
then kist the king and he.

The xv. chapiter.

Pick so away the peoples hart
from Dauid did his sonne:
Rebel he did against the king,
this same was Absalon.
The king did flée for fear of him,
bare foted and did wéep:
Yet had he spies that wrought for him
whose councel they did kéep.

The xvi. chapiter.

Quietly passed he the hil,
and Ziva brought him gift
Whom Semei curst and he preferd,
God in his secreat drift.
Then Husai the rebel sarud,
but he was Dauids spie:
And Absalon in open sight,
with Dauids wiues did lie.

The xvii. chapiter.

Refused was Ahithophel,
his councel tok no place:

But Husay his wordes were liked wel,
and Dauid knew the cace.
Then Dauid fled but Ahithophel,
him self did hang for wo:
And diuers men brought Dauid food
their hunger moued them so.

The xviii.chapiter.

SO number Dauid did his men
and set them out in ray:
And charge gaue Dauid for his sonne,
his life in him to stay.
But contrary the fæld once won
Ioab did thrust him thorowe:
When Dauid wist, he tok on so,
that ioy was turnd to sorowe.

The xix.chapiter.

TO stay his sorow, Ioab went,
and brought the king in sight:
Then did Israel ioy it muche,
and willed him his right.
Whole Iuda came as they were wild
their king home for to bring:
And Israel was not wel content,
for doing of that thing.

The xx.chapiter.

Vp then rose a rebel again,
and Seba was his name:
He moued Israel to rebel,
to get him self a fame.
Besiegd he was in Abel town,
they had bẽn all as dead:
But that a woman found the meanes,
that cast out was his head.

The xxi. chapiter.

A plague then came of thrée dẽr yéres,
Saules kindred was the cause:
When his seauen sonnes were hanged
the death began to pause. (by
Of mightie men the chapter speakes
Philistians that were slain:
Their speares as big as weauers
yet serued they as vain. (beames,

The xxii. chapiter.

Vegin did Dauid then to sing,
and sang a song of praise:
Extolling God for his great help
shewed to him alwaies.
He hath me kept and bẽn my shéld
and made my foes to fall:
Therfore thou liue and blest be thou
among the heathen all.

The

The xxiii.chapiter.

Chriſte by Dauid héer is tolde,
his kingdome and his might:
And valiant men are then erpreſt,
the whiche for him did fight.
Eight hundreth men are ſlain of one
another withſtood a féeld:
Three fetched water through an hoſte,
the fourth made Lions yéeld.

The xxiiii.chapiter.

DAuid did then his peopletel,
and numbered then ſon
And when he wiſt he did repent,
the déed that he had don.
Plagde he ſhould be and did require,
Peſtilence to reign:
Threeſcore and ten thouſands of men,
afore it ceaſt were ſlain.

¶ The ſecond book of Kings is doon,
or Samuel as you wil:
The third ſhall come by God his grace,
and ſo foorth wil we ſtil.
Twentie and foure it hathe conteind,
and twentie and two the next:
In all theſe chapters ye ſhall finde,
the order of the text.

The

The third book of the Kings after the Latines, after the Hebrues the first of the Kings.

The first Chapiter.

AS Dauid wared olde he had
a maid to kéep him warm:
Adoniah did king him self,
he fearing then no harm.
By Nathans meanes was Salomon set,
and crowned in Dauids seat.
The noise once heard they fled for fear,
the head did him entreat.

The ii. chapiter.

BEcause that Dauid saw by age
that death approched néer:
his sonne he charged God to loue,
and him alone to fear.
As touching Ioab and Semei,
of them he tolde his wil:
Adoniah, Abiathar,
these foure came vnto il.

The iii. chapiter.

COmmunication had the Lord,
with Salomon the king:

Aske

Aske what thou wilt, said God to him,
for wisdome did he ming.
The Lord it likte and gaue it him
and straight it was espied:
Two women straue about one childe,
and he the trothe out tried.

The iiii. chapiter.

DEclareth then his rulers names
and caters for his bord:
The number of his bread and beef,
that dayly he did ford.
Three thousand prouerbs he did write,
a thousand songs and fiue:
Of beastes and foules, & wormes & fishe
he wrote of them beliue.

The v. chapiter.

EAen at that time the king of Tire,
whiche Hiram hight by name:
He sent to Salomon when he heard,
of his great might and fame.
And then they two did ioyne in league,
the king of him had word:
And Hiram did receiue again,
corne for his dayly ford.

The vi. chapiter.

Fully

Fully prepared the king began,
Ierusalem to build:
Ful costly work he made of it,
and richely he it held.
Two Cherubs did he make ful gay,
and coured them with golde:
Galaries did he rear also,
and all things as he would.

The vij. chapiter.

GOd forth did Salomon and did build,
him self a godly place:
And made two pillers wunderful
and cast they were of brasse.
A Sea also, and Lauers great,
with mickle things yet more:
Of golde and siluer vessels gay,
he made therof good store.

The viii. chapiter.

House did Salomon then the Ark,
and set it in his place:
And prayed to God ful meruailously
for many a sundry cace.
He him besought for diuers things,
I would you red them all:
And offered great offerings,
as there perceiue ye shall.

The ix. Chapiter.

IN talke was God with Salomon,
and these wordes he him tolde
If he and his would kæp his law,
be in his house he would.
To Hiram gaue he Citties great,
the heathen tribute paid:
And thrise a yær burnt sacrifice,
afore the Lord was laid.

The x. chapiter.

KNowledge then had a forren Quén
of Salomons great fame:
And when shæ had him prou'd and sæn,
shæ did confirm the same.
Golde was plentie in that time,
and also precious stones:
And Siluer was so plentie tho,
as in the strét are stones.

The xi. chapiter.

LOue did Salomon concubines
whiche caused him to sin:
He serued Gods beside the Lord,
therfore said God to him:
I warned thæ but all in vain,
thy kingdome shalbe rent.

He stirred him vp diuers foes,
ere to his graue he went.

The xii chapiter.

MAny men then did flock in one,
Rehoboam to noint:
He answered them so churlishely,
they waid him not a point.
Ieroboam then did they chuse,
and him they made their King:
He made them calues and hil aulters,
and burnt thereon offring.

The xiii. chapiter.

NOthing abasht a Prophet tolde,
the ruine of the aulter:
The King his hand was dryed vp,
and God did heal it after.
The Prophet then he did not kéep
but brake the Lord his wil:
As he returnd for his reward,
a Lion did him kil.

The xiiii. chapiter.

OLde was Ahiah when he tolde,
the Quéen the kingdoms fall:
And of her Lord and sonne also,
and truthe he tolde her all.

Ieroboam, Rehoboam,
of Iuda and Israel kings:
They died bothe then and their sonnes,
began in their dyngs.

The xv. chapiter.

Lasse was Abiam of Iuda king,
a wicked man in dæd:
His sonne Asa destroyd the stues,
when he did him succéd.
Nadab euil in Israel reignd,
and Baasa him did kil:
Ieroboams séd he roted out,
and ruled the realm at wil.

The xvi. Chapiter.

Quenched was Baasa and his house,
his stock of Zamri slain:
Amry was crownd and Zamri burnt,
him selfe besieged in pain.
When Amri of Thebni had his wil
then ruled he but not wel:
And Ahab his sonne moze wicked thē he
who maried Iezabel.

The xvii. chapiter.

Rauens fed Eliah in the drought,
[illegible] riuer was dry:

The

The drought continued thrée yéer space,
as he did prophecy.
At Sareptha in a widdowes house,
he lay, and increast her food:
And liued her sonne when he was dead
so turn he did her mood.

The xviii. chapiter.

SEarching for grasse Eliah met,
with him that prophets hide
By him the King met Eliah,
so eche the other chide.
The prést's of Ball for all their noise
no fier could obtain:
But Eliah did and caused them kild,
and straight began the raine.

The xix. chapiter.

WHen Iezabel him vowd to kil,
from whom he fled for fear:
Then fortie dayes with little food
he went as doth appéer.
At Oreb hil with God he spake,
two Kings he wild him noint:
Elizeus then in his roum,
a Prophet he did point.

The xx. chapiter.

Warre sure did then king Bennadab,
against Samaria twise:
On hil or plain he was destroyd,
it was the Lords deuice.
But when that Israel peace did make
with that vngracious king:
The king had word to be destroid,
and his realm for that thing.

The xxi. chapiter.

AHab then sought a vineyard,
of Naboth but in vain:
The wicked Quéen hight Iezabel,
that caused him to be slain.
Possession when he went to take,
his death was tolde him iust:
The dogs should lick vp bothe their blod
to teache them haue suche lust.

The xxii. chapiter.

BOldely so bad the Prophets false,
Rameth besiegd to be:
But Micha did from them discent,
therfore to iayle went he.
As he had said Hahab was slain,
But Iudahs king was saued:
In Cronacles their acts are tolde,
how they them selues behaued.

The

¶ The third of Kings after this text,
in order ye haue had:
And now the fourth with meeeter like,
to you it shalbe clad.

.iiii. of Kings.

The first Chapiter.

AHab his sonne, Ohoziah
out of a windowe fel:
If he should scape to Belsebub,
he sent, he should him tel.
Eliah sent them back straight way,
to tel him he should die:
Two fifties burnt the third him brought
but he nought did denie.

The ii. chapiter.

BEfore Eliah was taken vp,
he parted Iordane brook:
Elizeus had double spirite,
and vp his mantel took.
The brook with it he did deuide,
and made the waters swéet:
The boyes with beares they were
for mocking it was séet. (deuoyd

The iii. chapiter.

Custome then a king denide,
of paying his Lambes and shéep:
To Iehoram, who with two Kings,
against him went to fight.
Elizeus water helpt them to,
and made their iourney good:
The Edomites were far deceiued,
the water lokt like blod.

The iiii. chapiter.

Detted was a widoowe sore,
her oyl was muche increast:
A woman a childe had and it died,
the prophet her pain releast.
Colloquintida in the potage was put,
he made them swéet with meale.
He multiplyed the loues at ful,
and left an ouerdeal.

The v. chapiter.

Eilly plagued was Naaman,
with leprosy in déed:
By aduice to Iury he went,
for help as he had néed.
Although the king did fear him muche
the Prophet him did heal:

The

The Prophets man for taking fée
the fore had euery deal.

The vj. chapiter.

FUll lightly swam the Iron aboue,
Elizeus made it so:
The Sirian king sent him to catche,
but wrongly they did go.
Samaria then was so bestegd,
that eat they did a childe:
The King was bent the prophet to kil,
but yet he was begilde.

The vii. Chapiter.

GOod cheap of things the prophet
the next day for to haue: (tolde,
A certain Lord denied the same,
for whiche his life he gaue.
The Sirians fled with noyes they heard,
God made them so afraid:
The cheap was had and he did die,
of whom afore was said.

The viii. chapiter.

HOw vij. yéres dearth should come:
a woman had it tolde: (fall
And Benhadab dead then Hazael,
to King he durst be bolde.

Iehosaphat,

Iehoſaphat, Iehorams ſonne,
of Iuda he was king:
Ohoziah did him ſucſéd,
bothe theſe were euil raignyng.

The ix. chapiter.

I Ehu is then annointed king,
on Iſrael to reign:
The kings of Iuda and Iſrael,
by him they were bothe ſlain.
Then Iezabel in beſt aray,
out of windowe was throwne:
The Dogs her eat then was Gods ſowre
ful iuſtly on her knowne.

The x. chapiter.

KIll did Iehue, Ahab his ſonnes,
whiche were thrée ſcore and ten:
And all his ſtock and frutes alſo,
were killed quite vp then.
And all Balls prieſtes into Balls houſe,
by ſleight he did them get:
They were all kild and Ball deſtroyd
this was his holy feat.

The xj. chapiter.

LIke wiſe the ſonnes of Ohoziah,
Athalia made them ſlain:

But one was kept that cut her short
ouer Iuda to reign.
Then Iehoas by the bishops mean,
was set in fathers seat:
His grandame thée was killed then,
suche measure did he meat.

The xii. Chapiter.

MAche prouision then was made
the temple to repair:
For costs and charges they not stuck
so it were mended fair.
And Hazael his hoste was stayed,
for comming to giue fæld:
Iehoas men with treason great,
their king they took and kild.

The xiii. chapiter.

NOw the next king of Israel,
whiche was Iehu his sonne:
The Sirian king did so him vexe,
that he was ouercome.
At Elizeus the King had hope,
while he was yet aliue:
He being dead, the dead hi n touche
and straight he did reuiue.

The xiiii. chapiter.

OF diuers kings this chapter telles,
that wickedly did reign:
The king whose father two did kil,
he causd them to be slain.
Their names, their yeres, & noble deds
the Crownacles dw tel:
That Iuda ruled and bare the stroke
also of Israel.

The xv. chapiter.

PAid was then a certain king,
with Lepzosie for sin:
And then to kil their kings apace
the traytours did begin.
Nine kings small while in Israel raignd
so spirde they to the crown:
But as they reignd with blody hands
with blod so went they down.

The xvi. chapiter.

QUite against the law of God,
king Ahaz burnt his sonne:
The king of Israel battail great,
against him then begun.
For ayd he sent to Assiria,
and it he did obtain:
An aulter straunge he causd to make,
Vriah tok the pain.

The

The xvij. chapiter.

REhearſt is the captiuitie,
that Iſrael came vntw:
The Aſsirian king them led away
to teache them euil to dw.
O read the chapter I you pray,
and mark what ſin dwth bring:
It is theffect of muche afore,
giue it therfore reading.

The xviii. chapiter.

SO then the King Hezekiah,
in Iuda ruled wel:
The brasen Serpent he burſt down,
his foes found him ful fel.
Then Rabſakeh the Sirian Lord,
the Iewes he did deſie:
In their knowen tung he ſpake alowd,
againſt the Lord on hie.

The xix. chapiter.

TO Ezay ſent the king to knowe
if God would defend:
He had gwd comfort at his hand,
gwd tidings did he ſend.
The king did pray his prayer was heard
Senacheribs hoſte was ſlain.

An

An Angel kild them in the night:
so was his bragis in vain.

The xx. chapiter.

VNto the king he beeing sick:
word came that he should die:
He wept and prayd and fiftéen yéer,
he had to liue perdie.
For shewing of his treasures great
to straungers, God him tolde:
To Babilon his séed should go,
with thraldoms many folde.

The xxi. chapiter.

AND then Manasses in his reign:
the Idols did restore:
And wrought suche euil and wickednes,
as none did him before.
Dreadful threats the Prophets tolde
and Amon had his place:
His seruants kild him and were kild
the people quit his cace.

The xxij. chapiter.

BEgin to reign did Iosiah,
when he was eight yéer olde:
At eyghtéen yéer the book was found,
whiche made his hart ful colde.

To a woman wise he sent to know,
the Lord almightyes will:
Shée sent him word that he should se
no point of Iudahs ill.

The xxiii. chapiter.

Call vp whole Iuda did the King,
and read to them the law:
The smoky prêest and Idols all,
he burnt them vp like straw.
Their graues, their aulters and their
not one of them he left: (groues
When he was kild his sonne did reign,
to Idols he him felt.

The xxiiii. chapiter.

Dpart Iehoakim did and dide,
his sonne did him sucsêed:
Hierusalem besieged was,
ouercome it was in dêed.
To Babilon then were they led,
all of them saue the poor:
And Zedechiah rose against,
the Babilonishe power.

The xxv. chapiter.

Egerly then frome Babilon,
the king came with an hoste:

A yéer and moze the Cittie fought,
but yet at laſt they loſt.
Zedechias ſonnes were kild he ſaw,
the wicked did ſo rout:
The Town and Temple was deſtroid,
and then his eyes thzuſt out.

¶ The laſt and fourth book of the Kings,
the ſecond ſome it call:
Is gone and paſt with matters hard,
in meeter for to fall.
The Crownicles the douts ſhall mend,
God let vs liue therto:
And ſend vs grace to doo the thing,
that we intend to doo.

¶ Finis.

The first book of the Chronicles.

¶ The i. chapiter.

ADam his ligne is hær exprest,
to Iacob and Esau:
Then haue you tolde what kings
the Edomites by law: (did rule
Eight kings they had before the time,
that Israel had a king:
What Dukes they had ye may haue
if you inquire the thing. (there

The ii. Chapiter.

BEgin the second Chapter doth,
with Iacob and his sonnes:
And then of Iudahs progeny
it next in order comes.
Seauen were the sonnes that Isay had,
whose father was Obed:
And Dauid yungest was of them,
yet was he made their hed.

The iii. chapiter.

COncubines diuers Dauid had,
of sonnes he had nineteen:
In Hebron fire, Hierusalem
there had he iust thirteen.

These by his wiues, to him were born
in whiche was Salomon:
The Kings that ruled after him,
the chapter telleth on.

The iiii. chapiter.

DRawn out is then the ligne and stock
of Iudah and his kin:
In wanting food to fæd their shéep
good pasture they did win.
Of Simions sonnes somewhat is said
how valiantly they went:
They beeing few yet sped they wel,
and had their whole intent.

The v. chapitér.

EVil fauoured lust to fathers wife
lost Ruben his birthright:
And Iosephs stock came in his roum,
a people ful of might.
Yet is his stock héer tolde, and what
a noble fight they fought:
A land they wan, but after fel,
from God, who draue them out.

The vi. Chapiter.

FOlowing on of Leuies ligne
erpressed is at large:

Of whom came Aaron and his sonnes
that had the prǽstly charge.
Cities they had of other tribes,
for refuge, and besides
For them, and their posteritie,
as lots to them were guides.

The vii. Chapiter.

GOing on forth by Israel,
to tel who came of him:
Of Izacar and Beniamin,
Manasses and Ephraim.
Then Ephraims stock by men of Gath,
were slain whiche made him sad:
His frǽnds did comfort him right wel,
and then a sonne he had.

The viii. chapiter.

HEar more is tolde of Beniamin,
his sonnes by right discent
How they begat from childe to childe
and lineally forth went.
Out of which tribe came forth king Saul
and of his sonnes by rowe:
Is tolde and eke of valiant men,
that shot wel in a bowe.

The ix. chapiter.

ISrael is now numbred,
in certain tribes by name:
The Leuites and the chefest prælats
that were of greatest fame.
The ouerseers of the works,
the porters in their charge:
The oyntment makers & vessel kepers,
are her tolde out at large.

The x. chapiter.

KIng Saule is slain by Philistins,
and Ionathas his sonne:
His body stript his hed cut of,
after the feld was wun.
The cause is tolde why he was slain:
by counselling with the Deuil:
And Dauid brought into his raign,
who rooted out muche euil.

The xi. chapiter.

LIke as the Lord had promised
by Samuel his man:
So Dauid now is chosen King,
Hierusalem he wan.
His noble men are tolde by name
and eke their mightie acts
He that wil read the chapter out,
shall hear of worthy facts.

The xii. chapiter.

Men that of might were meruailous,
to Dauid now did flock:
And suche as knew the feate of warres
came out of euery flock.
Out of eche tribe good souldiers,
their captains with their number,
Are hær so tolde and with suche hart
as might make Dauid wunder.

The xiii. chapiter

Nw Dauid hær doth councel take
the Ark first home to bring:
Whiche Saule did nothing care to do
as long as he was king.
And one was slain for touching it
when as the Ark did shake:
So came it short to Sion hil,
it made the king to quake.

The xiiii. chapiter.

Of work men and of Ceder trées,
sent to him hær is tolde:
Wherby his kingdome stablished,
to say he durst be bolde.
His sonnes and wiues are then erpresst,
the Philistines inuade:

With God he talkte, whoſe wil obayd,
he ſlue them in a ſtade.

The xv. chapiter.

PRepare did he a multitude,
for to fetche home the Ark:
The Leuites bare it on their backs,
pleſantly ſang eche clark.
With ſhouting noiſe and inſtruments
and Dauid daunſt his part:
The daintie damſel Michol then,
deſpiſde him in her hart.

The xvi. chapiter

QUietly now the Ark is ſet,
the tabernacle vnder:
The prieſts appointed to giue thanks,
according to their number.
A Pſalme he made in praiſe of God,
to laud his holy name:
In the hundred and the fift Pſalme
there ſhall ye finde the ſame.

The xvii. chapiter.

REfuſe did God that Dauid ſhould
an houſe vnto him build:
But as before ſo would he ſtil,
dwel vnder tent in feld.

But that a ſonne of his ſhould make
a houſe he was content:
Then lauded he the Lord therfore,
ſitting within his tent.

The xviii. Chapiter.

Suche battailes then as Dauid fought
this chapter doth declare:
The Philiſtines, the Moabites,
they all ſubdued are.
The Edomites with other Kings,
did Dauid ouerthrowe:
And thoſe that were his rulers cheef,
their names heer may ye knowe.

The xix. chapiter.

Then Dauid ſent of right good will,
a new King for to greet:
The meſſengers were madly ſhaven
their cotes cut ful vnmeet.
Suche wrath their maiſter tok therfore
that battail gan to broile:
The Moabites, the Aramites,
they fled and had the ſpoile.

The xx. chapiter.

When Princes vſe in battaile ray
their armies to ſet out:

Then Ioab went and wan a town
and took a King ful stout.
Whose crown was set on Dauids head,
whiche waid a waightie waight:
Suche Giants then were ouerthrowne
as lackt no strength nor height.

The xxi. chapiter.

According as the Deuil did tempt,
Dauid did tel his flock:
Of three hard stripes the Pestilence,
he chose to be his stroke.
Three score and ten thousands of men,
the Angel did deuour:
The plague is ceast, an aulter built,
vpon a threshing floure.

The xxii. chapiter.

BEing at rest now in his seat,
all things he doth prouide:
Wherwith to build to God an house,
at the apointed tide.
God councel to his sonne he giues,
for to erect the same:
His noble men he doth exhorte,
to help the work to frame.

The xxiii. Chapiter.

Chosen

Chosen king was Salomon then
by Dauid for to reign:
The præsthod eke of Leuies kinde,
was numbered again.
Then Aarons stock and Moyses ligne
are pointed bothe as one:
Their names and eke their offices,
for them to wait vpon.

The xxiiij. chapiter.

Deuision of Aarons sæd,
the king by lot did make:
And so eche man that had his roum,
by lot he did it take.
Yet was there left of Amrams house,
whose names by course are tolde:
And lots were cast for equalues,
betwixt the yung and olde.

The xxv. chapiter.

The man that should on instrument,
his melody to play:
And Prophecies to sing therto,
were pointed out that day.
Their names are tolde by lotted lot
whose set to eche degrée
The songs of God, onely they sung
in laudes of God perdie.

The xxvi. chapiter.

For porters men were pointed out
to kéep the south and west:
For other gates besides therto,
and for the north and East.
Where spoiles were laid in battail wun,
and gifts giuen by the powers:
Fit men were chose and pointed out,
therof to kéep the dores.

The xxvii. chapiter.

Goes & captains the whiche did rule,
eche month their pointed race:
Their names and number héer is tolde
from tribe to tribe in place.
Ouerséars of diuers things,
this chapter doth you tel:
What names they had, what was their charge
and of the Kings councel.

The xxviij. chapiter.

How Dauid calld the multitude,
and then said vnto them:
God me denide, and plight my sonne
to build Hierusalem.
He gaue his sonne a godly charge
and of the worke the plat.

And

And left him golde abundantly,
and men of skilful art.

The xxix. chapiter.

IN Golde and eke in siluer bothe
in Iron and in Brasse:
That Dauid left, and what he gaue,
and eke how muche it was.
With what the princes all did giue
how Salomon was crowned:
His fathers death and yeres of reign,
all this may heer be found.
¶ The first book of the Chronicles,
is come to his last line:
The chapters are a score by tale,
and therto putting nine.
From Adam vnto Dauids reign,
thus Esdras hath you tolde:
VVho writ these books of Chronicles,
the Iewes of them so holde.
In ample maner is expresst,
how that he kept his charge:
I mean of Dauids princely life,
is heer tolde you at large.
Of Salomons ruling of them
and eke of princes mo:
Now shalbe tolde if God permit,
in order as they go.

The second book of the Chronicles.

The first Chapiter.

AN offring great Salomō made,
what like, God bad him craue:
Long life nor welth, ne wrathful (wrath
he cared not to haue.
But wisdome askt, God did him graunt
and welth with honour fraught:
The store of Golde and costly things,
were out of Egipt brought.

The ii. chapiter.

BVild would he now to God an house,
as leaue was to him let:
His work men tolde, and also how
more to them he did get.
Of letters sent to king of Tire,
and eke their whole contents:
And how with like he sent again,
wherto the king consents.

The iii. chapiter.

CAuse did now this Salomon king
the house of God to build:

On threshing floure that Dauid bought
whiche stod in Moriah fæld.
Eche porche & house the length & bredth,
the cherubs with their wings:
The vale of silk and pillers bothe,
this chapter to you mings.

The iiii. chapiter.

DEuisde of brasse an aulter was,
and eke a molten sea:
With Wren for to bear it vp,
eche quarter three to stay.
Candlesticks, cauldrons, tables ten,
with besoms and flesshe hoks:
And other things as he may sæ
who so the Chapters loks.

The v. chapiter.

THe thing that Dauid had bequeth.
to God by dedication:
Is put into the temple then,
after a solemn fashion.
The Ark and that that was therin,
is brought therto also:
The singing men and instruments
ful plesantly did blowe.

The vi. chapiter.

Faith

FAith wade the king to God to pray,
when he his flock had blest:
With armes spred out and bowed knés,
thus made he his request.
That when the people did offend,
and for their sinne were strook:
If in that place they praid to him,
that he would on them lok.

The vii. chapiter.

GOd likte his prayer then so wel,
that fire so down he sent
And burned up the sacrifice,
his glory was present.
And graunt he did the kings request
to him conditionally:
If he and his would walke upright,
els would he all destroy.

The viii. chapiter.

HOw Salomon Cities did make
this chapter doth you tel:
And how he brought his wife to home,
in house where shée should dwel
The offrings that he offred then,
are eke unto you tolde:
And how he sent his men in ships,
to Opher fetching golde.

The ix. chapiter.

IN same his name was spred abrode,
wherby of Saba Quéen:
Came him to sée, who praisd him muche
when shée his state had séen.
His yérly rent, how long he rulde
his treasure and his grace:
His riches, and his séeking to
the ending of his race.

The x. chapiter.

KNowing his death his sonne did reigne
called Rehoboam:
Who béeing rulde by counsel euil
muche trouble therby came.
For then the people did rebel,
and chose another hed:
Ten tribes did shrink away from him
whom Ieroboam led.

The xi. chapiter.

LEse did the King his labour then
his army béeing prest:
And Cities strong with spéed he made
to kéep his land in rest.
Rehoboam of whom we speak
did marry many wiues.

Them

Then forth is tolde what they him bare,
and eke how many liues.

The xii. chapiter.

MAde is the kingdome ſure & ſtrong,
from God they all declinde
God ſent them foes for to inuade,
for breaking of his minde.
A Prophet tolde them of their faults
to God they did conuert:
He turnd his wrath, the King had peace,
and ſo hée did depart.

The xiii. chapiter.

NOw when his ſonne calld Abiah
ſuccæded in his place:
Then made he war with Iſrael,
telling to them the cace.
He put his truſt in God alone,
Ieroboam had the worſt.
He dide a death vnknowne to vs,
as one that was acurſt.

The xiiii. chapiter.

OF Abiahs death this chapter telles,
and eke of Aſas reign:
What peace he had how God he ſarud
deſtroying Idols vain.

Also what prayers he made to God
when warres to him was sent:
And how the Lord gaue him the spoile
in Cittie and in tent.

The xv. chapiter.

A Prophesy did a Prophet then,
to Asa him to bolde:
Bothe he and his did swear and vow
Gods law to kéep and holde.
The contrary should die the death,
that would not God obay:
He put his mother from her seat,
and burnt her Idoll gay.

The xvi. chapiter.

Q Uarelling wise the Israel King,
built Rama in the way:
And Asa golde to Bennadab sent
Baasahs rage to stay.
A Prophet did rebuke the fact,
to prison was he sent:
The King is sick and phisick séeks
more then th' omnipotent.

The xvii. chapiter.

R Ight wel Iehosophat did rule
succéeding Aas reign:

With seruing God in perfet hart,
it turned to his gain.
His Lords he sent to teache the flock
whole Iuda thorowe out:
His Citties mand, his gard was great,
of thousands round about.

The xviii. chapiter.

So ioynd with Ahab peace he made,
then with the Israel king:
Whose Prophets all did tel a lie,
but Micha truthe did bring.
In prison he is cast therfore
the kings to battaile went
Iehosaphat he scaped hard,
but Ahabs life was spent.

The xix. chapiter.

Then was the king of Iuda shent,
for ayding in that feld:
But then to Gods almightie law
he did make his to yeld.
As ruler chef of bothe the estates,
of clergie and of lay:
To vnder heds he gaue a charge,
that there remaines for ay.

The xx. chapiter.

When word came of a mighty hoste,
whole Iuda to destroy:
Ye prayers made a Prophet said,
they should not them anoy.
The hoste was slain the spoile was great
yet as before he fel:
Therof being tolde the lines do lead,
and of his end do tel.

The xxi. chapiter.

As this King had ended his reign,
Iehoram had his place:
His brethern slain he did mar all
in going Ahabs race:
O lok his end what blod him wan,
a Prophet did him chide:
Troubled w warres & sicknes straunge
moste wretchedly he dide.

The xxii. chapiter.

Eeing without a King they toke,
Ahaziahu by name:
His mothers wil he so perfourmd,
as did bring to him blame.
Iehu him slue whiche beeing noisd,
Athalia it heard:
The kingly stock shee kild to reign,
but Ioas scaped hard.

Second

The ~~first~~ of the

The xxiii. chapiter.

CAnningly is he crowned King
Athalia thæ is slain:
Ball is burst his prǽstz are kild
true seruice plaste again.
The officers set in comely wise,
the hie prǽst did this dǽd:
The King is sæn and set in seat,
all things did wel prǽcǽd.

The xxiiii. chapiter.

DEny did none but eche did giue
the temple to repair
The prǽstz were slack it would not serue
the King had godly care.
Iehoiada dead he fel from faith,
and Zachari he slue:
He fotld in warres and sick is slain
his seruantz were vntrue.

The xxv. chapiter.

EDom is put now to his slight,
the traytorz eke are kild:
The King did trust in multitudes
he turnd as he was wild:
He fel from God, he was rebukte
Amaziahu he highte.

Ye mended not, his Cittie spoild,
and kild he was in fight.

The xxvi. chapiter.

FAin a slæp his heire doth reign
Vsias was his name:
He reigned wel til pride him tok,
then lost he all his fame.
To Churche he yed incence to make
a Leaper home he went:
He dwelt alone, his sonne did rule
to burial so he went.

The xxvij. chapiter.

GOd set in place his sonne Iotham,
who reigned rightfully:
Saue that to churche he would not go,
his folke liu'de wickedly
The Ammonites he ouercame,
Golde with wheat they him gaue:
In peace and rest to graue he went,
so writ of him ye haue.

The xxviii. chapiter.

HEire to Iotham was Ahaz king,
the false way he did take:
The Assire and the Israel head,
they made his kingdome shake.

Yet captains were returnd again
his realm was throughly vext:
The more he felt the worse he delt,
a better ruled next.

The xxjx. chapiter.

IN royall state Hezekia,
obtayned now the crown:
The temple clensd he did erect,
that was before put down.
Oblations, and sacrifice,
and offrings that were great:
So hee and his thus serued God
thus setled he his seat.

The xxx. chapiter.

KNowledge was giuē by letters sent,
the paske for to be kept:
Some laught, some mockt, & some came (by
thus were the people kept.
Together as one a fortnight space,
the paskal Lamb was eaten:
And if the King had not stept in,
some had of God been beaten.

The xxxi. chapiter.

LOok what became conuerted men
was don as men reuiude:

They

They burſt their Gods & found their
who liued of things were tithd: (prieſt
Such heaps were giuen that they might
wholy vpon their charge: (wait
Their wiues and ſonnes were cared for,
they had all things at large.

The xxxii. chapiter.

MAltitudes of ſouldiours came,
then out of Aſſur land:
An Angel did deſtroy the hoſte,
God tok the thing in hand.
Then Iuda King his hart was great,
but ſickneſs did him tame:
Foure yeeres he had, he liued riche,
and died in great fame.

The xxxiii. chapiter.

NOt wel, but euil, Manaſſes reignd,
vntil that he was bound:
Then prayers he made and did repent
and fauour ſtreight he found.
Reſtored home he made away,
the Idols that were vain:
His ſonne rulde il, his men him ſlue,
and for it were they ſlain.

The xxxiiii. chapiter.

OF Ioſias how wel he rulde,
hær now to you is tolde:
He ſought for God and trimd his houſe
his zeale was nothing colde.
The law was found and he it heard,
he rent his cote in ſunder:
As he was wild, he ſerued God
ſo did likewiſe a number.

The xxxv. chapiter.

PAſſeouer was then held and kept,
Ioſias ſo it had:
From Samuels dayes before that time
the like had not bæn had.
He næds would fight with Egipt King
yet Necho him forbad:
So ſlain he was and buriall made,
his flock with mourning clad.

The xxxvi. chapiter.

QUite quenched was the law of God
King after King it foild:
Some were put down, ſome captiue led
their temple eke was ſpoild.
They warned, mockt, to Babilon,
ſo were they led as ſhæp:
At ſeuentie yæres they did return,
ſo Cirus thought it mæt.

Thus

¶Thus ended are the Chronicles.
two books they doo contain:
The Iewes in one compile them bothe,
to long, we make them twain.
VVhen Eſdras came from Babilon,
the kingly acts deſtroyd:
He pend theſe writs of breef rehearſe,
no man hath them anoid.

¶The firſt book of Eſdras.

The firſt Chapiter.

AS ſpoken was by Ieremy,
ſo Cirus Perſia King:
Commaunded Iewes home to return
all ſuche as were willing.
Their veſſels eke he did them giue,
of golde and ſiluer numbred:
Fiue thouſand were they in their tale
and yet therto foure hundred.

The ii. chapiter.

BEing ſo wild as thick as Bées,
the Iewes from thence depart:

In

In numbers great to Iuda land,
they go with all their hart.
Fiftie thousand, not many lesse,
of soules to Iuda went:
Zorobabel he was the chæf,
whom Cirus thither sent.

The iii. chapiter.

COme home again into their land
the temple ouerthrowne:
They dw begin to build again,
the trumpets they are blowne.
And sacrifice they dayly make,
the ground wo:k now is laid:
Some sing, some shout, some wéep for ioy
eche one is wel apaid.

The iiii. chapiter.

DIssembling men pretended help,
to build they were forbid:
Then letted they all Cirus time,
the building slowely yed.
Darius reignd, to whom they writ,
muche slaundering the Iewes:
Who writ again and did forbid
suche building for to vse.

The v. chapiter.

Eftsones they build so Prophets wild,
the cause was askt and why
They answere made that they had leaue
God let them to deny.
Then wrote their foes vnto the King,
the work they did detest:
What Cirus wild, that would they do
to hear they were ful prest.

The vi. chapiter.

FOund out for trouthe is Cirus graunt,
and he doth it renue:
The hinderers of the work he bids
of life them to depriue.
His house should eke a dunghil be
suche charge he writ again:
Then builded is the temple vp,
and offerings thick are slain.

The vii chapiter.

GOd made the King Artaxerxis
so wel Esdras to loue:
That he him sent to Iuda land,
to serue the Lord aboue.
Suche letters eke with him he gaue
as worthy are to read:
A forren prince, a heathen man,
the God aboue did dread.

The

The viii. chapiter.

Hundred now do flock and come
with Esdras home to go:
The Leuites lackt, he sent for some,
their welth he did them showe.
A fast was cride for aid to God,
they shamde to aske a garde:
So past they forth so home they came,
their bown aboue was heard.

The ix. chapiter.

In raging wise when Esdras heard,
that gentile wiues were kept:
He rent his clothes he tare his beard,
and sorowfully he wept,
When euening came he prayers made
mosse humbly vnto God:
To stay his hand to stop his wrath,
to kæpaway his rod.

The x. chapiter.

Knowledge they gaue to Esdras tho,
that sore they did repent:
Their heathen brides for to forgo,
they were right wel content.
The multitude are called vp,
the raigny plague is fore.

Suche as offend they graunt to mende,
Iudges are ſet therfore.

¶ Thus ended is now the firſt booke,
whiche Eſdras hath to name:
The ſecond eke is called ſo,
becauſe he writ the ſame.
Nœhemiah yet ſome it call:
becauſe of him it treats,
You ſhall hear how the building fares,
for all the wicked threats.

The

¶ The ſecond booke of Eſdras.

The firſt Chapiter.

Asking for newes from Iury land,
Nehemiah aſkond:
The Cittie racke and burnt adown
he ſhright and lowdly moend.
Him ſelf alone with weeping faſt,
he prayd to God almight:
His prayer did tend grace for to finde,
in Aaſuerus ſight.

The ii. Chapiter.

Butler vnto the King he was,
and ſadly did he wait:
The King him aſkt and he him tolde,
then paſport had he ſtraight.
When to Hieruſalem he came,
he beiwd the whole decay:
Then cheerfully went forth the worke,
he would haue no denay.

The iii. chapiter.

Companies now in order buile,
eche one he tok his place:

Some

Some of good will, some in despite
the worke went on apace.
Of all estates laid to their hande,
the building to advaunce:
And last of all the Goldesmiths build
and so dw the merchants.

The iiii. chapiter.

Sadly hate the enemies took,
that still the Jewes did build:
They scorne & mockt, they did conspire,
unwares to give them feeld.
Their treason wrought came to the (Jewes
so were they prest to fight:
Their foes were blank so souldierlike,
they wrought and wacht by night.

The v. chapiter.

The mā cride out, ỹ dearth was great
they pledgd their land for bread:
The riche oppresst the poor ful sore
of God they had no dread.
It was redrest, Nehemiah
got pardon for the gaged:
He lived without the peoples fee,
all thing was wel eswaged.

The vi. chapiter.

Ful ſuttlely wrought the heathen then
Nehemiah to kil:
They ſent for him ful oft with craft,
he went not them vntil.
The Prophets falſe would him afraid,
in faith he finiſht all:
Some bearing rule had hollowe harts
I think and euer ſhall.

The vii. chapiter.

Garded now is Hieruſalem,
with watche and eke with warde
They are found out that firſt went vp,
their names are red and heard.
Some were put out their kin forwonn,
and ſome found right in blod:
Bothe riche and poor gaue to the kark,
it came to mickle god.

The viii. chapiter.

Hauing now don the work as ought,
the law to them is read:
The people wept and mourned ſore,
of God they were in dread.
The teachers thē with gladſome word
their fearfulnes remoues:
The rulers all came for to hear,
their feaſt was kept in bothes.

The ix. chapiter.

In talking and in prayer bothe,
with sack clothe mourningly:
The people do their alien wiues,
forsake moste willingly.
A godly prayer the prêest̄ do make
Gods wunders to set out:
How merciful he was to them,
though stil they had bên stout

The x. chapiter.

Knowne out were now how many
and eke therto subscribe: (would
That they would haue the couenãt kept,
the chêef of euery tribe:
The things are tolde: wherto they swear
to kêep with all their hart:
They do protest with ful consent,
they nil from them depart.

The xi. chapiter.

Lots then were cast in euery ten,
one should appointed be:
Hierusalem to make his shrowd,
they did therto agrée.
So are they tolde from tribe to tribe,
who did the cittie kêep:

The reſidue abrode did dwel,
in townes as folded ſhæp.

The xii. chapiter.

MAny there were that did return,
home with Zorobabel:
Preeſt and Leuits their names in courſe
this Chapter doth you tel.
And eke how that the wall therto,
they dwit dedicate:
With ranks beſet with ſinging men
with laudes from gate to gate.

The xiii. chapiter.

NOw on that day the law was read,
that ſtraungers were forbod:
To mire among the Iewiſhe ſeed,
and ſo from them they yod.
The Saboth day they did not hæp,
the ruler it reſtrind:
And double men with heathen babes,
with ſpæd ſuche out he turnd.

¶ Nehemiah thus finiſheth,
the ſecond ſome it call:
Of Eſdras now, and Eſther next,
in courſe to you ſhall fall.

This proverb heer is true ifound,
the wicked makes his gin:
To catche the iust, but he him self,
is trapt and caught therein.

The book of Esther.

The first Chapiter.

AHasuerus or Darius,
for so some do him call:
A royall feast he princely kept,
to cheer bothe great and small.
The Quen sent for to come in sight,
shee did send flat her nay:
Shee is deuorst and law is made,
eche wife for to obay.

The ii. chapiter.

BEing appeased of his wrath,
the King had counsel then:
That virgins should be chosen out,
the fairst among women.
So were they chose and purified,
with garments gayly drest:
The King had choise whiche should be
so Esther likte him best. (Quen

The iii. chapiter.

CUrsed now is a wicked man
that Haman hight by name:
Who wanting glory to his wil,
he sought a bloody fame.
By false report he got consent,
the Jewes to kil and slay:
The postes were sent to euery coast,
and pointed was the day.

The iiii. chapiter.

DOleful crys and shouts were made,
the Jewes were so agast:
Mardocheus to Court he came,
the Quæn was sore abasht.
Shée sent him word to fast and pray
and so to wil the rest:
Her life shée should in daunger put,
yet was shée therto prest.

The v. Chapiter.

Esther then in her best aray,
came forth before the King:
He likt her wel and Scepter shewd,
to testify the thing.
The King did to her banket go,
and Haman with him took:
Who comming home vnto his house
ful wicked councel took.

The vi. Chapiter.

FOund out it was Mardocheus,
the King had saued vnsæd:
Who Haman axt what suche a one,
should haue vnto his mæd:
In goodly robes to ride saith hée,
with honour and with prayse:
To Mardocheus said the King,
go do the same straight wayes.

The vii. Chapiter.

GOn to banket is Haman now,
to drink his last carrouse:
The Quæn then tolde her doleful hap,
to her and to her house.
Unto the King, who rose in wrath
gainst Haman for the fact:
His gallous for another made,
his neck therin it crackt.

The viii. chapiter.

HAmans house Mordocheus had,
his office therunto:
The Quæn did beg her peoples life,
the King did graunt therto
The polls were sent the ioy was great,
the Iewes had suche relæf:

The work of God on them so wrought,
made some of their belæf.

The ix. chapiter.

¶ Alike as should the Iewes haue had
so on their foes it fel:
For some were slain, some hangd on trē
the King did like it wel.
Then did they point that day to kēp,
holy from yēr to yēr:
With laudes & prayse, wō dēds of almes,
as there it doth appēr.

¶ As Esthers book is finished,
so Iob ye shall haue next:
The patient man, we wil you shew,
according to the text.
No Iew he was, but gentile born,
yet did he walke aright:
He was before that Moyses was,
who did this book indight.

¶ The book of Iob.

The first Chapiter:

A Man there was that dwelt in Hus,
and Iob they did him call:
Of riches great, who Sathan spoild,
and reft it from him all.
His Children eke, God gaue him leaue,
with fire to send them hence:
Yet for all this, he could not bring
Iob of his patience.

The ii. Chapiter.

BIles and foule sores vpon his fleshe
to vexe him worse and worse:
The Deuil got leaue to plague him with
the mightie Lord to curse.
His wife also, who should haue been,
his stay and eke comfort:
She counseld him to curse the Lord,
his frends did him exhort.

The iii. chapiter.

¶ Cursed now be the day said Iob,
wherein that I was born:
For naught is heer but wretchednes
our labour is forlorn.

They are in blisse that graued be,
their sorrowes then are don:
He wisht the pit his house had bẽn,
when like he first begon.

The iiii. chapiter.

DOst thou then said one Elephas,
ware faint, whiche bẽr to sore:
To suche as were in trouble like,
hast bẽn to them a lore:
The Lord wil do what pleaseth him,
there is none iust but hẽ:
The Angels macht, vnto their God
vnpure are found to be.

The v. chapiter.

ELiphas stil procẽdeth forth,
with pacience him to arme:
He prowes the wicked in their welth
haue son come vnto harme.
And how the iust continually,
from God haue their defence:
He telleth Iob his happy state,
afore that he go hence.

The vi. chapiter.

FUl sore in sores Iob doth reply,
confessing he is weak:

And wishing death rebuking suche
as to him would not speak.
And eke to suche as taunted him,
he liked not their talke:
He proueth that in woꝛd and deed
he righteously did walke.

The vii. chapiter.

GOd on our dayes we dw on earth
as shadowes, oꝛ as clouds:
And suddenly we leaue behinde
our emptie framed shꝛouds.
Both night and day they haue their toyl
with woꝛk and dꝛeames itoss:
Wherfoꝛe if God did not vs kẽp,
so were we surely loss.

The viii. chapiter.

HElp is there none said Bildad the,
foꝛ thee in thy distresse:
But pꝛayers to make in puritie,
and so thy sinnes confesse.
Then shalt thou haue thy good again,
and eke therto increace:
But Hipocrites that trust in deeds,
their glozy son shall ceace.

The ix. chapiter.

IOb did consent and doth affirm,
that God is muche of might:
And eke more iust then what he made,
none like him in his sight.
And that whoso with him doth plead,
let him of this be sure:
He shalbe forced to confesse,
him self to be vnpure.

The x. chapiter.

KNow fain he would of God the cause
why so he did him strike:
He was his worke and handy craft,
in fourm wel to be like.
Seeing (said he) I knowe it not,
time giue me to repent:
He doth describe the face of death,
that makes this life relent.

The xi. chapiter.

LO (said Sophar) another frend,
what words this fellowe makes:
Vnlawfully he did Iob accuse,
that he was ful of crakes.
No measure can of God be had,
he knoweth secrets hid:
He willeth Iob for to repent,
so comfort should proceed.

The xii. chapiter.

MEn riche in worldly welth dispise,
bothe God and godlines:
Thus then (said Iob) to those that came,
to mock his holines.
The might of God he doth describe,
to passe all other power:
And that no strength can him resist
if he begin to lower.

The xiii. chapiter.

NOne of you all hath knowledge more
(said he) then that I haue:
Therfore with God now let me talke,
who shall me surely saue.
He prayeth God to pardon him,
and to absent his ire:
So shall he then escape the wrath,
of euerlasting fire.

The xiiii. chapiter.

OF mens short state and misery,
and how their dayes be set:
Which none can passe nor cut therof,
his time prolong nor let.
And eke how that this world shall end,
and men shall bliss then haue:

So hope he proues shall neuer die
though men go down to graue.

The xv. chapiter.

Puft vp with pride said Eliphas,
is Iob right wel I see:
What knowest thou? what canst thou tel
but eke the same can wee?
Th'vngodly man he runneth forth
as stiffe as any steel:
But God rebukes his sinful way,
whiche sharply he doth feel.

The xvi. chapiter

Quenche yee your words for shame
what cõfort call you this? (q Iob)
My state and cace on euery side,
is far from ioy or blisse.
From witting sin by willing mind,
his hart and hands were clean:
Why he was strokeso greeuously,
he musde what God did mean.

The xvii. chapiter.

Right rufully he sheweth his cace,
to God that is on hie:
And still rebukes the scornfulnes,
of those that stood him by.

But

But vertuous men he doth commend,
for they in vertue growe:
he maketh count that he shall die,
and down to dust him bow.

The xviii. Chapiter.

Suche tormentes as the wicked shall
abide for their misdeedes:
Forsoth Bildah doth tel to Iob,
as iust deserued meedes.
Bothe darknes, ~~wrath~~, and pit, and snare nett-
his house and fame shall die:
Suche see (saith hee) shall sinners haue
and telles the cause and why.

The xix. chapiter.

Ten times said Iob ye haue me vext,
what mean yee so to do:
Yee see me spoild on euery side,
and ad yee this therto:
O fauour me and hear my wordes,
and write them vp in lead:
My sauiour liues whom I shall see,
when vp shall rise the dead.

The xx. chapiter.

When Iob had don then Suphar spake,
and telles the wickeds lot:

How that his gain shall home again,
whiche he vniustly got.
And hauing store yet raking more,
still saying he is poore:
He shall not scape the wrath of God
when he on him doth loure.

The xxi. chapiter.

AY now (said Iob) hear me a while,
and answer to me giue:
Why do the wicked prosper so,
and welthy long do liue?
Yet is their end in wretchednes,
their God they did blaspheme:
At graue the poore shall haue asmuche,
as he that rülde a realme.

The xxii. chapiter.

BE sure of this (said Eliphas,)
God wil with thée contend:
Thy crueltie to pouertie,
hath brought thée to this end.
Therfore conuert and turn to God
and lay away thy pride:
And make thy boon in humblenes,
and God shalbe thy guide.

The xxiii. chapiter.

CAn God be hid? no no (ſaid Iob,)
I knowe his mercy great:
Before, behinde, and on eche ſide,
gainſt him may no man pleat.
His law and eke his worthy heſts,
I haue and will obay:
He doth his will, I dw him feat,
and ſo ſhall dw for ay.

The xxiiij. chapiter.

DOutles I can but muſe to ſæ,
the mightie that are riche:
How knowing God, they vere the powre,
their crueltie is ſuche.
The powre doth cry, yet God permits
their tiranny to reign:
The whoriſhe hed and wicked man
yet ſurely ſhalbe ſlain.

The xxv. chapiter.

ENding his talke Bildad began,
is theie not power (ſaid he)?
With him abowe whoſe men of war,
can not enumbred be.
Compard with God, no man is iuſt,
can womens birth be pure?
When light? abowe to him are dark,
how then ſhall man indure?

The

The xxvi. chapiter.

FUll strength & power hath God aboue
said Iob he nēds no ayd:
The hel so dēp is sēn to him,
the earth by him is staid.
The clouds and seas are bound by him,
the heauens by him are propt:
The Whale so huge moste serpent like,
by him his powre is stopt.

The xxvii. chapiter.

GOd be my Iudge I wil not speak,
of things that shalbe vain:
My righteousnes I wil not leaue
for sin shall haue his pain.
Lok what the wicked doth increace,
the godly shall possesse:
And what he had he shall not haue
thus wrath shall him so dresse.

The xxviij. chapiter.

HOw secret seames out siluer giue,
and golde with Iron hard:
How precious stones and sod for folkes,
and men from men be bard.
Yēt in the earth these things are hid
but wisedome hath no pēr:
Which hid from men her for to finde
is anely God to fear.

The

The xxix. chapiter.

I say to you, O that I were,
as I haue bẽ tofore:
When power & might was in my hand,
and gods I had in store.
For euery man gaue me the place,
the pur I did defend:
And what I said, or what I did
all men did me commend.

The xxx. chapiter.

Nowe you that now the contrary,
the vilest do me mock:
They rail they skorn, they laugh, they
I am their testing stock. (talke)
The Lord therto is eke my foe,
O God do me forgiue:
For I did help the afflicted man,
though now thou dost me greue.

The xxxi. chapiter.

Eudly yet lok I neuer did,
on mayden or on wife:
My houshold folke and strangers bothe
of me had neuer strife.
Hungry and thirstie did I fæd,
the naked did I clothe:
If I haue not delt iustly dole,
then let the earth me lothe.

The xxxii. Chapiter.

WAche musing then said Elihu,
vnto his fellowes three:
Haue you no more to Iob to say,
and you mine elders be?
Til you were dasht I being yung,
I had nothing to say:
But fearles now frée speeche shall passe,
lest God take me away.

The xxxiii. chapiter.

HEre wel my words (to Iob he said)
why saist thou thou art Iust:
Rebuke not God what so he doth
for rule hée hath and must.
In bed ful sick he doth vs lay,
suche message vs to giue:
For to submit and graunt our gilt,
then surely shall wée liue.

The xxxiiii. Chapiter.

OYé that wise and learned bé,
now further sée you mark
God doth not strike but wée deserue,
no thought to him is dark.
He hath no eye to great or lowe,
the riche and poor are like:
Yet Iob doth think him self so iust
that God should not him strike.

The

The xxxv. chapiter.

PRocéding forth Elihu said,
be thou O Iob vniust:
Or be thou iust as thou dost say,
yet this is true to trust,
That God is ne, the more or lesse
made holy or defilde:
But if a man on him do call,
he shall finde him ful milde.

The xxxvi. Psalme.

QUietly hear me yet a while,
God doth not strike for nought:
But for to tel and mend our sin,
that we to lore haue wrought
Wo if they skorn then shall they die,
or if the time they track:
So great is God, him to beholde,
our knowledge is to slack.

The xxxvii. Chapiter.

RUling like as a Prince on hie,
our God doth all things guide
The storme, the haile, the frost, ỹ snowe,
of him they haue their tide.
To punishe lands or them to blesse,
O Iob, this is moste true:
Alone he guides the things he made,
then giue him glory due.

The xxxviii. Chapiter.

SO then the Lord him self did speak
to Iob: wast thou said he:
When I the heauens & earth did make,
of counçel then with me:
Canst thou ought dow in hie or lowe
of wonders that I wrought:
Hast thou in waters or in land,
the treasures of them sought:

The xxxix. chapiter.

CAn Gotes, the Hindes, and Unicorn,
their gendring and their force:
The Peacock gay and foolishe Storke
or of the barbed horse.
Or of the Hauk that flies by South
or of the Egles might:
By thy deuice haue these their gifts,
to mœue and take their flight:

The xl. chapiter.

WHen Iob had hard what God had said
he humbly did obay:
And said he had said and would be stil,
then forth the Lord did say.
The power and might of Leuiathan,
or Behemoth by name.

Cant

Canst thou him rule with snare or gin,
or make him milde and taime?

The xli. chapiter.

ALL men may think his powre is great,
though mine it not exceed:
Yet what ye make him for to hurt
he counts it as a reed
His paths are in the mightie sea,
all men from him do slide:
The mightie Whale with diuel possest
he is the King of pride.

The xlii. chapiter.

BEfore the Lord Iob did repent
confessing how that he:
The wonderous works or mightie
of God he could not see. (power
His freends were wild to offer gift,
that Iob might for them pray:
And God gaue him of all things more
then he had ere that day.

¶ Thus Iob hath doon his patience,
ye haue heard all his broile:
How Sathan wrought to turn his faith
how freends did him turmoile.

Now ſporting ſongs for liuely wits,
ſuche as the Lord doo fear:
From Dauids harp the ſommary.
to you ſhall wel appear.

The Pſalmes of Dauid.

The firſt Pſalme.

A happy hap the man ſhall haue,
whiche not with ſinners walks:
Ne he that in the wicked chair
of God in ſcorne ſtalks.
His frute ſhalbe moſte plentcouſly,
rewarded eke with bliſſe:
When ſinners ſhall decay and fall,
of heauenly ioyes to miſſe.

The ii. Pſalme.

BEware (ſaith he) how that ye rage,
ye rulers all in vain:
For God wil haue his ſonne to rule,
in might and poure to reign.
Therfore ſe that ye couet lore,
and ſerue the Lord in fear:
Kiſſe him in time leſt yee doo ſmart,
when he ſhall once appeer.

The iii. Pſalme.

Caſt

CAſt out of kingdome, Dauid cryes,
to God for ayd and ſtrength:
He hath releef, he doth confeſſe,
God did him hear at length.
And ſurely he hath confidence,
that God wil ſuccour ſend:
That he wil ſtrike his enemies,
and eke his flock defend.

The iiii. Pſalme.

DOut caſt away, he truſted God,
though Saule did him molеſt
He checketh all the taunting men,
that did his reign deteſt.
And prooueth that the care of God,
continually doth feed:
Thoſe that he loues ſo that they may,
take reſt and ſleep at need.

The v. Pſalme.

EFtſoones in his aduerſitie,
betime to God he prayes:
Affirming God to be ful iuſt,
deteſting ſinners wayes.
Beſeeching God to be his guide,
deſcribing ſinners race:
Affirming that God wil protect,
the iuſt in euery place.

The vi. Pſalme.

Full fraught in fæling God his ire
and death to ſhew his dart:
He humbly prayes God to forgiue,
and ſhewes his mourning hart
Away (ſaith he) yee wicked men
reæll now haue I found:
My wiſhers euil ſhall haue this hap,
the Lord ſhall them confound.

The vii Pſalme.

Giltles now Dauid did complain,
falſe tales to Saule were tolde:
He cléeres him ſelf and prayeth God,
his cace for to beholde.
Affirming that the glory of God,
by that ſhould eke beſéen:
And how the euil in their deuice,
ſhall waſt and periſhe cleen.

The viii. Pſalme.

How wunderful in all his workes,
is God aboue (ſaith hée:)
Whiche maketh babes to tel his fame
and eke the ſtarry ſkie.
But yet of man he muſeth more,
why God ſhould him regard:

To knowe the thing he doth confeſs,
for him it is to hard.

The ix. Pſalme.

I Will giue praiſe to God (ſaith he)
for victories by paſt:
Who had his foes and their defence,
both ſlid and ouer caſt.
And now that foes do flowe a freſhe,
for wonted ayd he calles:
The wicked men they were deſtroyed
he meanes that were King Sauls.

The x. Pſalme.

I Nowe heer yée may the trade & way,
that wicked men do vſe:
Deſcribing eke their ſuttleties,
the poor for to abuſe.
He calleth God for to auenge,
the poor ſuſtayning wrong:
Beſæching him to breke the arme,
of the vngodly throng.

The xi. Pſalme.

L O though (ſaid he) the wicked bend,
their bowe at me to ſhot:
And though to hilles they bid me flée,
and haue me in purſuite.

Yet ſhall the Lord poure down his wrath
vpon the wicked rout:
And righteous men ſhall haue his loue
of this their is no deut.

The xii. Pſalme.

WHen bæing ſaine from equitie,
Gods help hée doth deſire:
And that he would cut out the tungs,
of eche flattering lier.
For nédies ſake the Lord will riſe,
and ſet the bond ful frée:
Gods words are pure when wicked
it is a ſhame to ſée. (reigu

The xiii. Pſalme.

HOw vexed ſore with ſundry ſaults,
preſt ready to diſpair:
His anker olde he fixes vnto,
to God he makes his prayer.
And leſt his foes incouragde ſhould
be: for to ſée his fall:
He hauing ayd doth hight him lauds
that reigneth ouer all.

The xiiii. Pſalme.

OF fooliſhe men that inwardly,
do ſay there is no God:

Deſcribe

Deſcribe he doth their properties,
and eke their fatall rod.
For mocking of the powres deuice,
he doth alſo requeſt:
The thraldome of the Iſraelites,
that it might turn to reſt.

The xv. Pſalme.

PEculiarly now doth he tel,
why God did take and chuſe:
Of his good wil into his houſe,
the people of the Iewes.
Forſooth becauſe that they ſhould ſhew,
to ſuche as were without:
By godly life that they were Gods
to bring them out of dout.

The xvj. Pſalme.

QUeſtionles not for his works
but for his faith alone:
He prayeth God him to preſerue,
els ſuccour hath he none.
Idolatrie hee doth deteſt,
true worſhip doth he like:
Affirming that his ſoule ſhall not
be left in graue dike.

The xvii. Pſalme.

Reherſe

REhearſe hée doth the crueltie,
of Saule and eke his men:
The raging pride and tiranny,
they ſhewd vnto him then.
Without deſert, therfore he prayes,
reuenge of God to haue:
His gyltles life to Saule was ſuche,
that makes him ſo to craue.

The xviii. Pſalme.

SAith God (ſaith he) hath ſtabliſht me,
and ſet me in my throne:
For mercies great & ſauegard bothe
to him be prayes alone.
The kingdome of our Lord and Chriſt,
the whiche ſhall haue none end:
He ſaith, ſhall ſtand ſpite of the foes,
ſo God ſhall him defend.

The xix. Pſalme.

TO the intent the mighty power,
of God might wel be waid:
The heauens and might of lightes aboue,
by them he is diſplaid.
Beſides all this his ſacred word,
and law that is ſo pure:
He doth ſet out as perfect guide,
to walke therby ful ſure.

The xx. Pſalme.

When that the King in warlike wiſe,
Should go to Ammons hoſte:
The people pray God to defend,
their King and eke their coſte.
And that the gifts and ſacrifice,
whiche offer vp he did:
That God would them accept and like,
before that forth he yed.

The xxi. Pſalme.

As ſoon as Dauid home returnd,
from victory in fæld:
In votes of all he thanked God,
whiche made his foes to yæld.
Affirming that the Lord alone,
had giuen his foes the foile
And that he would ſtil on ſo dow,
though they ne ſo turmoile.

The xxii. Pſalme.

Brought now into extremities
and hope allmoſt decaid:
Yet hauing faith and ſound relæf,
again him ſelf he ſtayd.
And by him ſelf he doth deſcribe,
what ſhould in time to come:

Pſalme.

When Chriſte ſhould be vpon the earth,
gainſt him what ſhould be don:

The xxiii. Pſalme.

CAuſed by ſundry ſuccours paſt,
the Lord he takes for guide:
And hauing him for his defence,
he cares not what betide.
And ſeeing reſt before his foes,
the Lord did to him giue:
He doth not dout before he goes,
ful long and ſafe to liue.

The xxiiii. Pſalme.

though

DOutles ~~then~~ God doth gouern all,
yet chefly he doth chuſe:
Suche as do liue in godly life,
and wickednes refuſe.
The Gentile and the Iew are like
if they obay his lore:
Their gates and dores of hartes & minds,
muſt ſubiect him before.

The xxv. Pſalme.

EFtſones as often eke before,
with foes a freſhe oppreſt:
He counts his ſinnes to be the cauſe,
and makes to God requeſt.

His youthful ſinnes for to remit,
and to regard his caſe:
With mercy and with fauour bothe,
to him to turn his face.

The xxvi. Pſalme.

FAl many were his enemies,
and iniuries aſſaid:
That Saule vniuſtly to him ſhewd,
he praith to God for ayd.
Affirming that although he were
from houſe of God exilde:
Yf he returnd with ſlaughters great,
his aulters ſhould be pilde.

The xxvii. Pſalme.

GOd is my light and ſauegard bothe
ſaid hæ: and my defence:
Bereft from foes this I require,
it is my whole pretence.
His temple to beholde and ſæ,
to dwel therin for ay:
His face to vew his waves to learn,
ſo faith hath bæn my ſtay.

The xxviii. Pſalme.

HEuines now his hart beſets,
to ſæ the wicked rout:

Deſiring

Deſiring to be rid of them,
and wrath to rot them out.
He prayſeth God who is his ſtrength
and heard when he doth call:
His hart therfore was ful of ioy,
and prayeth defence fro all.

The xxix. Pſalme.

IN power ſuche as do rule and reign,
(if God) to be they wunder:
Then he them willes to learn his might
by tempeſt and by thunder.
And though by them he ſinners feares,
and makes them all to quake:
Yet wil he ſaue his choſen flock,
euen for his mercies ſake.

The xxx. Pſalme.

KNowe did he wel deliuerance,
from God aboue to come:
He renders laudes eke for the ſame
he ſhewes him ſelf not dum.
The ſuden fall from liking ſtate,
and eke for mercies ſtil:
He doth declare and prayeth God,
his prayſe ſet out he wil.

The xxxi. Pſalme.

LAudes and prayſe yet once again,
for fredome from his thrall
By faith in hope he giues to God,
affirming this withall.
That God with fauour doth beholde,
thoſe that him loue and fear:
Preſeruing them continually,
as ſamples do appéer.

The xxxii. Pſalme.

MArueylous ſick he doth confeſſe,
his ſin to be the cauſe:
And bleſt to whom God not imputes
the breaking of his lawes.
And after thus his faultes confeſt,
the wicked he exhorts:
To mend their life and holy men,
with ioyes he muche comforts.

The xxxiii. Pſalme.

NOw righteous men reioice ſaith he,
in him that vs did make:
And gouerns all and is ful true,
his graunt ſhall neuer ſlake.
He ſercheth hartes and knoweth thoughtes
no ſecrets from him hid:
No help can ſaue but his right hand
truſt this, he doth you bid.

The xxxiiii. Pſalme.

Of feare and dread he being rid,
whom Achis counted mad:
He thanketh God who was the cauſe
that good ſucceſſe he had.
And ſo prouokes that godly men,
ſhould ſtil in God put traſt:
Affirming wicked ſlaughters great,
and ſauegard for the iuſt.

The xxxv. Pſalme.

Plead thou my cauſe o God (ſaith he)
gainſt Saule and eke his court:
Their traps they ſet, me for to catche,
let them turn to their hurt.
And ſaue thou me and alſo thoſe,
that giltles take my part:
And I ſhall praiſe thy holy name,
ſo long as liues my hart.

The xxxvi. Pſalme.

Quite gon from feare of God are thoſe
that followe wicked trace:
The gouernnaunce of God in earth,
doth ioy his woful care.
And ſo muche more he holdes that God
his choſen ſhall preſerue:

Who finally ſhall them defend,
and puniſhe thoſe that ſwarue.

The xxxvii. Pſalme.

REck not (ſaith he) nor doe you freet
that wicked men doe thriue:
Nor that thou ſeeſt the iuſt correct,
for thou ſhalt ſee beliue.
How that the euil, of cut ſhalbe,
and thou, if thou abide:
Ful patiently ſhalt haue thy wiſhe,
when that thy cauſe is tride.

The xxxviii. Pſalme.

SIckneſs eftſoones doth cauſe him ſay,
his ſinnes the ſame to bring:
The ire of God, and frend now fled,
with foes on him laughing.
In cauſe that he intreateth God,
to make him whole again:
And firmly ſtands to truſt to that,
and ſo doth ſtil remain.

The xxxix. Pſalme.

TEmpted then with extremities
and greefs that were infirme:
Che fully bent this patience,
with ſilence to confirme.

Yet burſt he out with doleful wordes,
and dumnes quite he left:
Beſeching him of ſpedy help,
that he be not bereft.

The xl. Pſalme.

When perils paſt were paſſed by,
he rendreth thanks to God:
And telleth plain he will ſet out,
ſuche things as he hath bod.
Stil crauing mercy at his hand,
and foile on foes to fall:
With wiſhing thoſe that dw him fear
his prays to render all.

The xli. Pſalme.

Afflicted ſore yet dwth he bleſſe,
thoſe that his cace lament:
Complayning muche of fayned frends
that traytourouſly were bent.
But ſeeling God to be his ayd,
his haters rage to ſtay:
He rendreth thanks and dwth proteſt,
he will dw ſo for ay.

The xlii. Pſalme.

Beeing exilde from Chriſtes flock,
to praiſe his holy name:

Yet doth he ful protest a while,
from hart to do the same.
Affirming though aduersities,
had ne so him oppreſt:
Yet should his soule haue confidence
in him to take her rest.

The xliii. Pſalme.

CAuſles his foes did vexe him sore
therfore to God he prayes:
Judge thou my cause and be my light,
thus vnto God he sayes.
So by that meanes vnto thy hil,
and tabernacle bothe:
Upon my harp I wil thee thanke,
my soule shall not it lothe.

The xliiii. Pſalme.

DUe thanks his people hart do giue,
for mercies manifolde:
And feling now the contrary,
Gods couenant they beholde.
Affirming that to be the cauſe,
why enemies them vexe:
Yet do they vow his lawes to holde
for all their wicked checks.

The xlv. Pſalme.

Extolled is the maieſtie,
of Salomon the King:
The Egipt wife that he did wed,
hath eke her extolling.
Wherby is ſhewd how the Gentiles
to Chriſte ſhall ſpouſed be:
His mercies large ſhall forth ſo ſtretche,
that none refuſe will he.

The xlvi. Pſalme.

FOr help receiu'd beeing beſiegd,
of King Sennacherib:
The land, the Lord affirming ſo,
it ſhalbe eſtabliſhed.
In putting truſt in God alwayes,
who hath his whole delight:
To ſaue his Churche when ſuccour all,
doth ſeem to be gone quite.

The xlvii. Pſalme.

GOd that is of moſte mightie power,
he willeth for to laud:
Whoſe kingly rule doth make his foes,
that they by him be awd.
Who doth alſo to Iacobs ſeed,
extend his laſting lowe:
He telles before the Gentiles call,
by Chriſte that is abowe.

The xlviii. Pſalme.

HOw notably Hieruſalem,
from ſundry foes had ayde:
How that from God their force was ſuch
they could not be diſmaid.
For whiche, to God they render thanks
as guide vnto their dittie:
And ſo deſcribe the comely ſtate,
of their moſte noble Cittie.

The xlix. Pſalme.

INcline your eares (ſaith he) & harke,
iudge not that ſuche as welth
haue in their hands, that they be bleſt
for ſure it is but pelf.
And they ſhall paſſe and periſhe all,
that haue therin their truſt:
But God ſhall fæd and ſaue in dæd,
ſuche as in him are iuſt.

The l. Pſalme.

KNowing ful wel how that the church
of Ipocrites had ſtore:
Who put their truſt in outward ſhowes
more then in inward lore.
Whiche hée doth check and telleth plain,
that God doth more delight:

In inward thanks and due requeſt,
then ſacrifices bright.

The li. Pſalme.

LO pardon now, he pleadeth for,
the King (I mean) when hee:
By Nathans mouth did knowe his fault,
haue mercy Lord on me.
He ſaith, and blot out all mi gilt,
and put away my ſinne:
And do not ſtrike my people for,
the fault that I ſel in.

The lii. Pſalme.

MArche muſing why that wicked man,
that Doeg had to name:
Should boaſte him ſelf ſo in his pride,
he ſaith God ſhall him tame.
And then he willes that faithful men,
ſhould not ſuche tirants fear:
But ſtand in truſt of Gods defence,
who ſhall their quarels bear.

The liii. Pſalme.

NO God at all the fool doth ſay,
there is to ſee my fact:
God loking down eſpied none,
that did regard his act.

Wherfore

Wherfore with fear they ſhalbe ſtight,
where fear there is no nœd:
But ſauing ſtate with ioyfulnes,
his flock ſhall haue in dœd.

The liiii. Pſalme.

O God (hée ſaith) dw thou me ſaue
with enemies oppreſt:
And by thy power iudge thou my cauſe,
gainſt ſuche as me deteſt.
Then wil I praiſe thy holy name,
and ſacrifice ordain:
When of my foes my ful requeſt,
of thée I dw obtain.

The lv. Pſalme.

Perſecuted ſo ſtil by Saule,
for ſuccour he dwth pray:
Wuche grœued with a flattring ſort,
that ſought him to betray.
Wolfe ardently beſœching God,
his pittie for to ſhew:
And carefulnes he willeth men,
vpon the Lord to throwe.

The lvi. Pſalme.

Queſtionles he ſœth no way,
his foes for to withſtand:

But

But forſt he was to walke aſtray,
to voyd his enmies hand.
Wherfore he praith moſte humblely
to him that prayer alowes:
To way his cauſe and him defend
ſo wil he pay his vowes:

The lvii. Pſalme.

REſtles again to God he calles,
for mercy at his nēd:
Alſo when Saule he might haue ſlain,
he doth not ſo in dēd.
But prayeth God abowe the heauens,
his glory to ſet out:
And he in hart wil praiſe the Lord
with muſick there about.

The lviii. Pſalme.

SAule now is hēr deſcribed out,
his flatterers alſo:
Who ſought alwayes by day and night,
to turn him vnto wo.
Shewing how that he doth appeal,
to God to hear the right:
Affirming that his wrath on them,
ſhall cauſe men praiſe his might.

The lix. Pſalme.

TO God again for help he cryes,
in bed he was beſet:
He telles their tales and gileful ginnes,
deuiſde him for to get.
Proteſting that God wil them kil
though ſparde they be a while:
And then ful bent to laud the Lord,
his ſong he wil compile.

The lx. Pſalme.

WHen Dauid was in Kingly ſeat,
eſet and crowned King:
Then he proteſt vnto his flock,
that it was Gods working.
Saying if they alow the ſame,
God ſhall ſtil them defend:
And valiant act, againſt their foes,
he ſhall vnto them ſend.

The lxi. Pſalme.

ABſalon now and Ammonits,
do freſhe reuiue his care:
With doleful cry he prayeth God
his help for to declare.
And beeing ſtayd in quiet throne,
as oft before he ſayes:
That he wil pay his vowed vow,
and ſing vnto his praiſe.

The lxii. Pſalme.

BEſet with ſore temptations,
his faith to proue and try:
He vſeth meditations,
to him that is on hie.
Affirming eke the vanitie,
of worldlings in their wele:
And willeth vs to liue in God,
who ſhall our dedes reuele.

The lxiii. Pſalme.

COmfort he did receiue of God,
in Ziph that wildernes:
Where Saule had him beſet ſo ſore,
that great was his diſtreſſe.
And ſo releeued, he thanketh muche,
the Lord omnipotent:
And telles before the death of Saule,
as afterward it went.

The lxiiii. Pſalme.

DAuid doth pray that ſuche as de,
of him make falſe reporte:
That God would ſtrike them ſudenly,
euen after the ſame ſorte.
That they had thought him for to haue
with arrowes ſharp and kearce:

So ſhall all thoſe that it beholde,
his mightie worke reherce.

The lxv. Pſalme.

EXtolled praiſe doth Sion giue,
for graces manifolde:
His people by the ſame is ment,
whiche are within his folde.
How ſpecially he did them chuſe,
and gouern them by might:
And bleſſ their land with plentiouſnes
and ceaſnably it dight.

The lxvi. Pſalme.

FOr prayſes now to men he calles,
that they ſhould giue to God:
And ſhewth his power to make the euil,
to fear his ireful rod.
And how that God from time to time,
his people had protect:
And ſaued him who promiſe makes
his aulters to be dect.

The lxvii. Pſalme.

GOd merciful to be to them,
this Pſalme doth him beſeeche:
His countenance and iudgement bothe,
with prayſes in their ſpeeche.

And how they ſwarm vpon the earth,
that then of laudes were don:
Should praiſe his name vnder his blisse,
when Chriſte to reign ſhould come.

The lxviii. Pſalme.

HOw mightely from time to time,
God had his people ſaued:
By many wayes and ſundry meanes
from them that gainſt them raued.
Wherby by reaſon of his grace,
and helps, wherof no nomber:
That on his Churche he doth beſtowe,
he telles for mickle wonder.

The lxix Pſalme.

IN great diſtreſſe with feruent zeal,
to God for help he calles:
The cruel wrath of wicked men,
and what on them befalles.
As Iudas and the like to him,
that ſhould his Lord betray:
And how the ſæd of Chriſtes Churche,
ſhould bide and liue for ay.

The lxx. Pſalme.

KNowe wel he did that God alone,
in daunger muſt him ayd:

Wherfor

Wherfore he prayes his ſpeedy help,
as he before had praid.
And that his foes might back be turnd,
and ſo receiue their ſhame:
But ioyfulnes to light on his,
to praiſe his holy name.

The lxxi. Pſalme.

LIke as before in faith he makes,
his prayer in promiſe firt:
Whiche from his youth to hoary age,
in all his life was mirt.
His foes their fall he doth beſeeche,
and graces to him bent:
Stil to remain and ſo wil he,
praiſe him on inſtrument.

The lxxii. Pſalme.

MAke prayer he doth that Salomon
his ſonne may wiſely raign:
In proſperous ſtate as figure erſt,
of Chriſte roſe again.
That peace and plentie he ſhould bring
and Kings kneel him before:
And all the lands vpon the earth,
ſhould laud him euermore.

The lxxiii. Pſalme.

Aether

Neyther the wicked welthy ſtate
of ſuche as be reiect:
Nor yet the broyle of ſuche as be
his choſen and elect.
Should cauſe the godly to diſpair,
but Gods forſight to loue:
He ſhewes the end of good and bad,
his liking is aboue.

The lxxiiij. Pſalme.

Oppreſt they were with raging force
religion true defaſte:
The temple and the ſeruice bothe
to fore that was in braſte.
Wherfore to God for ayd they cry,
his couenant to beholde:
And for his name his flock to ſaue
his foes eke ſo controlde.

The lxxv. Pſalme.

Perpetuall prayſe the faithful giue,
to God their Iudge and King:
Who righteouſly the world ſhall Iudge,
at time of his comming.
Of ſetting vp or putting down,
all power is in his hand:
His foes as dregs ſhall drink his wrath,
vpright the iuſt ſhall ſtand.

The lxxvi. Pſalme.

Quite quailed was the Aſſirians poure
Gods name therby was knowne
Sennacheribs hoſte Gods Angel ſlue,
his brags were ouerthrowne.
At his rebuke and Iudgement fierce
the rayling rout was ſtayd:
Suche vowes therfore as they had
he willes they ſhould be paid. (plighe

The lxxvii. Pſalme.

REfuge in fear of Saule his foe,
he knew none but his God:
Therfore with voice to him he flies
though vnderneath his rod.
In halfe diſpair and woful greef,
yet vewing Gods great might:
He chereth vp him ſelf again,
by meruails wrought in fight.

The lxxviii. Pſalme.

SAche ſuccour as the Lord had ſent,
the Iſraelites to fore:
He telles and yet how they rebeld,
and lou'de him nere the more.
And yet how God forbare his hand,
to ſee if they would mend:

When nought preuaild ſaue Iudah ſole,
he choſe none to defend.

The lxxix. Pſalme.

IErmoild the Iewes with Gentiles (were
to God they call for ayd:
To kil their foes to ſaue their liues
ſo vnto him they prayed.
For which his helps to celebrate,
his laudes they do proteſt:
From time to time they and their flock,
ſhould there vnto be preſt.

The lxxx. Pſalme.

VNceſſantly to God they ſæ,
as paſtour of his ſhæp:
From foes to ſaue they him beſought,
which had them made to wæp.
From Egipt land his vine he brought,
the boare did it anoy:
They him beſæche with power from hie
the beaſt for to deſtroy.

The lxxxi. Pſalme.

A Law was made for muſick men,
when ſacrifice was made:
That they ſhould play, be them ſo willes
to kæp them in their trade.

And God he brings to ſpeak to them,
and what for them he did:
What eke he willes that they ſhould dw,
but ſtil amis they yæd.

The lxxxii. Pſalme.

BE bolde of this amid the rout,
of Iudges God doth ſit:
To cauſe them fear, no wrong to dw,
leſt they dw ſmart for it.
And though their names be nere ſo great,
if Iuſtice they dw miſſe:
As men ful mean they periſhe ſhall,
let them be ſure of this.

The lxxxiii. Pſalme.

COmplain they did of neighbour for
beſæching God ofsayd:
The wickeds talke they dw erpreſſe,
what they of them haue ſaid.
Beſæching God them to deſtroy,
like others them before:
So foxing foes to knowe his might
and fear it euermore.

The lxxxiiii. Pſalme.

DAuid was driuen by Abſalon,
from Sion and his ſeat:

Doth

Doth ſhew his zeale vnto Gods houſe,
and ſo he doth intreat.
Affirming rather ſa the Churche
a dor keeper to be:
Then in the tentz of wicked men,
to haue a hie degrée.

The lxxxv. Pſalme.

Exilde they were as captiue men,
but now returnd from thrall
The peoples ſinnes they are remit,
God hath forgiuen them all.
So thanks he giues an prophecieth,
their helth, their ioy and faith:
Their goodnes, iuſtice, and their peace
all this to forze he ſaith.

The lxxxvi. Pſalme.

For hapful hearing of the Lord,
the Prophet now doth pray:
For help, for ayd, for ioyful ſigne,
he prayes not to denay.
Againſt all ſuche as ſought his wo,
this prayer did he make:
That God is far aboue all Gods,
he dare wel vndertake.

The lxxxvii. Pſalme.

Glor

GLoꝛy ful great and founded ſure,
to Sion dwth he giue:
The Churche of Chꝛiſt in conſtant faith
whiche hær on earth dwth liue.
No churche there is of might ſo great,
not Babilon in dæd:
The mighty monarks of the earth,
ſhæ far dwth them excæd.

The lxxxviii. Pſalme.

HUmbleneſs in affliction,
this Pſalme dwth tend therto:
In ſickneſs time and great diſtreſſe,
ſo Dauid biде to dw.
With doleful chær and wofull eare,
all comfoꝛtles he cries:
As dead in graue and darkneſs dæp
no help that he eſpies.

The lxxxix. Pſalme.

JEndles wiſe ſing pꝛaiſe he wil,
to God that is abwue:
Foꝛ his great gwdneſs and his faith
ſhewd to him in his lwue.
In kæping pꝛomiſe to his tribe,
of whom the Lꝛd was bꝛne:
Whoſe kingdome ebe and ſtableneſs
he telles of, long befoꝛn.

The

The xC. Pſalme.

KNowe hær ye may th'eternitie,
of God all worlds before:
And of mans life the breuitie,
for watching wholeſome lore.
Of miſeries and ſhorted life,
our ſinnes are cauſe of all:
For lopes he prayth in time to come,
that they may be equall.

The xCi. Pſalme.

LO, lo (ſaith hæ) who ſo doth dwel
vnder the Lords defence:
What ſo betide he næd not care,
from where or eke from whence.
His faith and hope that pends on God,
ſo firme is ſet and ſure:
That nothing can him hurt or noy,
but ſafe he ſhall endure.

The xCii. Pſalme.

WHebe good it is to celebrate,
he ſaith to God on hie:
His goodnes and his faithfulnes,
with ſong and melody.
His works or goodnes, wicked men,
do nothing knowe at all:

But godly men in knowledge growe
and ſo forſay they ſhall.

The xCiii. Pſalme.

NOne doth reign but God alone,
who made the things are made:
By whiche his glory and his might
are ſeen as in a ſhade.
His law alſo vnto a flock,
he gaue to learn him more:
And midſt of them he gaue him ſelf
to fortify his lore.

The xCiiii. Pſalme.

OPpreſt wel neer with mightie foes,
for vengeance he doth craue:
Beſeeching, ſhersching, finding fault,
as though his fleſhe did raue.
But finding help he giues the laud,
to God his ſole defence:
And ful his hope he ſets in him,
who ſhall him recompence.

The xCv. Pſalme

PEople ſlack he calleth forth,
with double call he calles:
To laud the Lord he made the ſes
the earth and hilles as walles.

He is our God and paſtour eke,
his voice if we neglect:
His reſt we ſhall not ſée no more,
then thoſe that were reiect.

The lxxxxvi. Pſalme.

NAtte ouer all to all he cryes,
to ſing and laud the Lord:
Who palleth all the Gods on earth
none can with him accord.
He telles before of Chriſte his reign
how large that it ſhall ſtretche:
He comes, he comes, ſo tel it forth,
to Gentiles ſhall he ketche.

The lxxxxvii. Pſalme.

REign doth the Lord, therfore the earth
let it reioyce & Iles
And dasht be Gentiles and their Gods
that worſhip then their whiles.
But as for Sion let it ioy,
and do the thing is good:
For light vpſpringes let iuſt reioyce,
with laudes of chéerful mood.

The lxxxxviii. Pſalme.

SIng now ſaith he, a ſong anew,
vnto the Lord aboue:

Who maruelouſly hath ſhewd him ſelf,
to ſuche as do him loue.
Therfore he willes that all the earth
ſhould praiſe and laud him ſtil:
For he ſhall come with Iuſtice right
to Iudge after his wil.

The lxxxxix. Pſalme.

TRiumphantly the Lord doth reign,
the people fret and fume:
Let earth be mou'd and mou'd again,
with fretting to preſume.
Yet ſhall the Lord rule ouer all,
and hear the iuſts requeſt:
Therfore ſet out his holy name,
towards hie where he doth reſt

The C. Pſalme.

UNto the laud and praiſe of God
he ſtirreth all that come:
Suche as into his court approche,
he would not haue them dum.
The cauſes why that moues therto
he ſaith to be that hee:
Did fourm our ſhape, we did not ſo
his goodnes makes the glee.

The Ci. Pſalme.

Pſalme.

A That Princes and Prelates eke
would learn this Pſalme by rote:
For publike weal and churchely rule,
here is a godly note.
That none in Court or Kirk ſhould be
that gaue them ſelues to euil:
And thoſe ſhould be prefard alone,
as made of ſinne a driuel.

The Ci. Pſalme.

B Eholding great calamities,
with double ſpeeche he cryes:
To hear his ſute, to way his cauſe
to him aboue the ſkies.
That he would conſolation ſend,
to him was graunt his ſute:
Poſteritie may knowe therof,
by publike fame and brute.

The C.iii. Pſalme.

C Elebrate to God aboue,
and eke his name extol:
He counſelleth his inward powers,
by meaning of his ſoule.
For kindenes ſhewd to him and his
ſo forſt he was to dw:
Bothe Angels might and miniſters,
he willeth eke therto.

The

The C.iiii.Pſalme.

DEdicate his ſoule to bleſſe,
again the Lord he willes:
Who lightſome glory putting on,
rules far abwue the hilles.
That God made all in part he telles
and eke his flock doth cheriſhe:
By guyding ſome and feeding ſome
or els they all ſhould periſhe.

The C.v.Pſalme.

EVery one for to confeſſe,
the Lord and him to pray:
He willeth ſo and that they ſhould
ſet out his lauds alway.
For wunders that he wrought before,
ful many yeres ere than:
He briefly telles to mean therto,
beginning at Abram.

The C.vj.Pſalme.

FAl often as before ſo heere,
he willes for to confeſſe:
The gwdnes of the Lord ſo great
to folke that were thankles.
Who were vnfaithful murmurers,
tranſgreſſours and rebels.

Deſeruing

Deſeruing muche but yet the Lord,
his pact he not refels.

The Cvii. Pſalme.

GOd he doth as twice before,
to ſet out God as good:
Not onely to the Iſraelites,
as in a partiall mood.
But alſo vnto all the world,
bothe comforter and ſcourge:
For whiche he wil to God the laudes
among them all to forge.

The Cviii. Pſalme.

HAue hær you ſhall the fiftie ſeuen,
and firſte Pſalme in one:
As laudes and praiſe to God aboue
that vanquiſhed their fone.
With wiſhing that the glory of God
might rule in euery coaſte:
Of Iſraels far ſtretching out,
ſo telles the holy Ghoſte.

The C. ix. Pſalme.

IN behement ſpite he praith to God,
to aduenge him on his foes:
As Doeg in the court and ſuche,
that wrought him many woes.

By flattering talke in foule wiſe,
to pleaſe the eares of Saule:
They tolde to him a thouſand lies
to heaping Dauids thrall.

The C.x. Pſalme.

KIng Dauid heer of Chriſte doth tell,
as Chriſte him ſelf doth ſay:
His royall kingdome he ſets out,
to dure bothe now and ay.
His prieſthood eke not Aaron like,
but as Melchizadeck:
Triumphantly his rule ſhalbe,
all ſubiect to his beck.

The C.xj. Pſalme.

LOok what the Lord had promiſed
to Iſrael long ago:
From captiuenes to ſet them free
he ſaith that he did ſo.
And gaue to them the Gentiles land
and eke his holy law:
Thus he them telles to ſtir them vp,
to haue the ſame in awe.

The C.xii. Pſalme.

WIche god he ſaith ſhall light to him,
that hath the Lord in fear:

And

And doth delight to kæp his will,
blest shall that man appæar.
To por and weak he giueth ayd,
remou'de he shall not bæ:
Although the wicked chafe therat,
when they the same shall sæ.

The C. xiii. Pſalme.

NOught els he willes but laud & praise
to God aboue to giue:
Whiche loketh down from hie about,
on things that hær do liue.
And doth from dust set vp the poꝛe,
with princes foꝛ to sit:
And makes the barren frute to haue
and to reioyce in it.

The C. xiiii. Pſalme.

OF Gods behauiour towards his flock
when Egipt they went out:
How mountains, hilles, and waters low
from oꝛder turnd about
All fearing muche the face of God
he saith this came to passe:
And stony rock to water stud,
by him so turned was.

The C. xv. Pſalme.

Putting

Putting all glory quite away,
from Idolles fayned Gods:
Twixt whom and God that is the Lord,
he proueth great the ods.
Not vnto vs, not vnto vs,
but God haue all the praiſe:
Who owes the heauē, & guides the earth
his name be bleſt alwayes.

The C.xvi. Pſalme.

QVēche they could not but he would that
loue God that heard his cry:
When Abſalon did vere him ſore,
and cauſed him to flie.
Yet hopes he wel for to return,
Hieruſalem to pay:
The vowes that he to God did vow,
when he was driuen away.

The C.xvii. Pſalme.

RIght as before ſo heer again,
he willeth nations all:
To laud the Lord that as he reigned,
ſo euermore he ſhall.
Confirming his benignitie,
and faith by Chriſte his ſonne:
From time to time withouten end,
as he it once begun.

The

The C.xviii.Pſalme.

SO God alone he doth confeſſe,
because that he is good:
The Iſraelites he willes therto,
as he that sau'de their blood.
From Philiſtines and other foes,
that did against them bark:
And gaue them reſt to laud the Lord,
and to ſet vp his Ark.

The C xix.Pſalme.

THough it be long yet in a ſome,
this Pſalme doth say thus muche:
That ſtudy of the law of God,
there is no ſtudy ſuche.
Sometimes he ſpeaks eke of his foes,
and ſome also he threate:
These three are cheef in matters all,
that in this songs he treate.

The C.xx.Pſalme.

UNto ſuche tungs as vſe to lie,
and eke for to backbight:
He could not wiſhe ſuche ſharp reward,
as due to them was right.
For peaceles men and flatterers,
ſuche as with Saule did court:

Kept

Kept him erſtde and yet therto,
they wrought him mickle hurt.

The C.xxi. Pſalme.

AT God alone all ayd is had,
on him muſt we depend:
For he that made the heauen and earth,
ſhall ſuccour to vs ſend.
Who ſtil doth watche with open eyes,
and neuer more doth ſléep:
No hurt can come vnto his Churche,
for he doth ſtil it kéep.

The C.xxii. Pſalme.

BRought vp when that the ark of God
was to Hieruſalem:
He was ful glad to hear conſent,
of all his people then.
And ſéeing Juſtice like to reign,
he wiſheth ceaſſe of warres:
And peace to flouriſhe in her ſtréet,
and round about the barres.

The C.xxiii. Pſalme.

CAuſed were ſome this pſalme to make
whiche for their godlines:
Were mockt & ſcorn'd, and taunted eke,
of men in wickednes.

They wait as maids vpon their dames,
and tend vpon the Lord:
Beſeeching mercy at his hand,
though others at them boord.

The C.xxiiii. Pſalme.

DOubte (he ſayth) vnles that God,
had been on Iſraels ſide:
Woſe certainly by ſorren foes,
it had with them bēn wide.
For quick they had deuoured them,
as fiud they had ore run:
They bleſſe the Lord that made al thing
from whom all help doth come.

The C.xxv. Pſalme.

THe one that in the Lord doth truſt,
ſhalbe as Sion mount:
For why the Lord ſhalbe with him,
he may thereof account.
But godly men with wicked men,
ſhall not be mixt in one:
And ſuche as turn vnto their euils,
they ſhalbe wo be gone.

The C.xxvi. Pſalme.

FUl ioyful ſhall the captiues be,
when home they do return:

And Sion ſhall for ioy then laugh,
and make an end to mourn.
And Gentiles ſhall report and ſay,
that God hath greatly don:
For ſuche as out with teares did go
with ſongs they ſhall home come.

The C.xxvii. Pſalme.

GOne vnto nought is all the work
beſtowe you nere the coſt:
Except the Lord do build the houſe,
the labour is but loſt.
It is in vain to watche at all,
vnleſſe the Lord do wake:
The early riſing ſhall not help,
God, kruſekut ſhall thée make.

The C.xxviii. Pſalme.

HOw happy he ſhalbe he telth,
that alwayes God doth fear
His handy labour he ſhall eat,
his wife him frute ſhall bear.
With Sion in his proſperitie,
and eke Hieruſalem:
He ſhall beholde and Gransire be
and Iſraels peace ykeu.

The C.xxix. Pſalme.

IN chærful wise may Israel
say, often times they haue
We fought against: euen from my youth,
but God he did me saue.
Confounded shall the plowers be,
that plowd vpon my back:
And all that Sion once did hate,
their power shalbe but slack.

The C.xxx. Psalme.

KIng Dauid as some men suppose,
bæing sore vext of Saule:
Out of the depth vnto the Lord,
he did bothe cry and call.
Beseæching him for to forgiue,
his sinnes and set him frée:
The Israelites some thing yet made,
in their captiuitie.

The C.xxxi. Psalme.

LIfted aloft his hart is not,
ne yet his eyes with pryde:
Nor yet in things passing his reache,
he hath not walkt aside.
But hath his soule as nurced chylde,
kept still in perfet awe:
And willeth them to wait for him
the authour of their law.

The

The C.xxxii. Pſalme.

MEn may ſuppoſe this Pſalme to be,
made of King Salomon:
Beſeeching God his fathers byrples
that he would think theron.
Who once had vowd a houſe to make,
for God therin to ſhade:
And how that prieſt and people eke,
ſhould ioy to ſee it made.

The C.xxxiii. Pſalme.

NOte and beholde how good it is,
brethern in peace to dwel:
Like Aarons beard anointed fair,
it hath a pleſant ſmel.
And as the dewes that fall from hie
doth make the earth increace:
So God ſhall make his bleſſing fall,
on ſeekers of his peace.

The C.xxxiiii. Pſalme.

O All ye ſeruants of the Lord,
ſing prayſes to his name:
Ye that attend vpon his houſe,
ceaſſe not to do the ſame:
To lift vp hands on hie to him,
and eke the Lord to praiſe:

So ſhall the Lord vs bleſſe again,
who made boths night and dayes.

The C.xxxv. Pſalme.

PErfourm ye lauds vnto the Lord,
that Iacobs houſe did chuſe:
Ye palleth all the Gentiles Gods,
the God I mean of Ielves.
Who out of Egipt led his flock,
and gaue them Canaan:
The dummy Gods are painted out,
and God is bleſſed than.

The C.xxxvi. Pſalme.

QVenche not your zeal but ſtil confes,
that God is God for ay:
And that his mercy doth indure,
for euer and a day.
For all his works that he hath made
we haue good cauſe therto:
And for his priuate beneſites,
that he hath ſhewd to you.

The C.xxxvii. Pſalme.

RIght rufully a ſong they ſung,
ſitting in Babilon:
Erpreſſing eke the taunts of them,
that loked them vpon.

Beſeeching

Beſæching God them to reward,
that did them ſo anoy:
And bleſſeth them that Babilon,
ſhall hap for to deſtroy.

The C.xxxviii. Pſalme.

SHche gwones as he found of God,
in troubles and in næd:
He dwth intend to celebrate,
to giue him all the mæd.
Before the great he wil not ſhrink,
they ſhall not make him dum:
In midſt of foes for help he hopes,
yea, in the time to come.

The C.xxxix. Pſalme.

TO God there is nothing vnknowne
both the thoughts, and words, & dæds:
He ſæth all as creatour,
and ſo ſtil muſt he næds.
There is no way to ſcape his hands,
he made him by his might:
For wicked men he praith the end,
and him to guide aright.

The C.xl. Pſalme.

VNloſe me Lord to God (he ſaith,)
from wicked mens deuiſes:

Who with their tungs do me belye,
and ſeek my life to riſe.
But God his God he doth ſo make,
that little doth he care:
And knowes that God to help the iuſt
it is not to him rare.

The C.xli. Pſalme.

As he among the wicked dwelt
within the Court of Saule:
He prayeth God that he do not,
ſuche ſin as they in fall.
And that he would preſerue him eke,
and ſaue him from their ginnes
And if he light within their ſnares,
that he may break their grinnes.

The C.xlii. Pſalme.

Being cloſe hid with in a caue,
for fear of Saule his foe:
He praith to God in his diſtreſſe,
to ſaue and help him ſo.
That out of darknes as a naile,
he would his ſoule out take:
And ſo his prayers béeing heard,
the iuſt his part ſhould take.

The C.xliii. Pſalme.

CAll vnto God again he doth,
as one oppreſt with foes:
As one whoſe ſoule and ſpirite alſo,
was ſet with many woes.
To hear him and deliuer him,
and eke to teache his way:
And him to ſaue for his names ſake,
thus doth his ſeruant pray.

The C.xliiii.Pſalme.

DAuid hær doth now mire his Pſalme,
with thanks for foes oppreſt:
Affirming man and all his dayes
to be but vain and preſt.
To paſſe away as doth a ſhade,
then doth he God intreat:
His other foes for to ſuppreſſe,
and make his quiet ſeate.

The C.xlv.Pſalme.

EVen as before ful often times
ſo hær he doth declare:
The maruels of the mightie God,
how wonderful they are.
His goodnes and his clemency,
his mercy and his might:
How things that wait on him for ſwod,
he fædeth them ful right.

The

The C.xlvi. Pſalme.

FUll pleſantly this himne and thæ
that dw the ſame ſucſæd:
Doth ſet out prayſes to the Lord,
with mouth and minde in dæd.
Forbidding confidence to put,
in any princes might:
But truſt the maker of the heaueus,
that giues the blinde his ſight.

The Cxlvii: Pſalme.

GOd forth he doth and willeth laude,
Hieruſalem to make:
Whiche mightely did work for it
and ſtil her parte did take.
Stil filling her with benefits,
and Sion eke therto:
The like to others did hæ not,
as he did them vnto.

The C.xlviii. Pſalme.

HEer doth he wil the Angels hie,
and all the powers aboue:
With fier, depth, and Dragons great,
and all things that doth moue.
Bothe heat & colde, boths yung and olde
the people and their King:

The

The mountaines, trées, & creéping beaſt,
all lauds to him to ſing.

The Cxlix. Pſalme.

IN this his Pſalme he doth exhort,
the Iſraelites to praiſe:
Their God and King with inſtruments,
his people do him pleaſe.
He telth alſo that they ſhall ioy,
in victory to come:
On Gentiles and their Kings therto,
ſuche ioy ſhall light on ſome.

The C.l. Pſalme.

KNit vp he doth his pſalmes with this
that ſuche as muſick vſe:
Their inſtruments to laud the Lord,
they ſhould them therfore chuſe.
Exhorting all that breatheth breath,
to laud and do the ſame:
And ſo with this he makes an end,
praiſe yée his holy name.

FINIS.

¶ Thus ended are the Pſalmes in courſe,
an hundreth fortie ten:

In songs as they deuided are,
I mean the sum of them.
And if in place some woord or line,
or verse be out of frame:
Yet bear with me, Iudge my good wil,
and gladly mend the same.
And freend or foe that shall me tel,
by any maner wise:
VVhere I haue mist miscanning right,
not vsing meeter guise.
I shall right gladly giue mine ear,
to harken to his talke:
And with my pen I wil be sure,
his councel not to balke.
Now perfet Prouerbs followe next,
of Salomon the King:
VVho so his rules they doo obserue,
good life they shall him bring.
The sum and pith of all the law,
of God the Lord is heer:
And perfet maners who so list,
to learn let him come neer.
And listen wel and giue his minde,
to print them in his hart:
VVith life therto whiles he dooth liue
so shall he wel depart.

FINIS.

The Proverbs of Salomon.

The j. chapiter.

A Man that wisedome wil attain,
to do all things aright:
To fear the Lord he must begin,
though fooles not so delight.
Cast not thy lot in sinners life,
their tising words refuse:
Wisedome she cryes in open strait,
but few her lore wil vse.

The ii. chapiter.

BEnd thy self vnto wisedoms will,
as shée doth thée perswade:
And shée wil teache thée perfect skil,
to walke a godly trade.
From God shée comes he doth her giue,
who doth preserue the iust:
And wisdome had within thy hart,
in goodnes shalt thou lust.

The iii. chapiter.

COnsider wel the law of God,
and binde thée to the same:
Thy trust, thy fear, and honour bothe,
let them be in his name.

If thee correct, do thou obay,
seek wisedome and haue ease:
Do thou no wrong ne seek thou strife
for suche do God displease.

The iiii. chapiter.

Decline thou not from wisedoms rule
that shall thee worship bring
But in the way that wicked walke,
vse not for any thing.
The righteous way still more doth shine,
the wicked walke in dark:
His words and rules to wholesome life,
he would that we should mark.

The v. chapiter.

Even as experience had him taught,
the end of whorishe life:
He telth and shewes what euil shall fall,
on him that leaues his wife.
Erhorting man to rest him self,
with her that is his owne:
And not to giue his strength and good,
to them that are vnknowne.

The vj. chapiter.

For suretiship a lesson good,
for sluggards eke the same

Here

Sixe thinges are hated of the Lord
the seuenth abhorres by name.
He wilth vs listen to the lore,
that God in Churche doth tel:
So shall we scape the wanton lod
of whores that leads to hel.

The vii. chapiter.

GOd councel giuen he wilth to take,
and eke therto to cleaue:
By whiche we shall attain to knowe,
how harlots wayes to leaue.
Apelles neuer so could paint,
a whore in coullours braue:
As he describes her trayning tricks,
whiche leadeth vnto graue.

The viii. Chapiter.

HE doth describe how wisedome cryes,
and vttereth her voice:
How excellent her riches is,
so gainful is her choice.
She palleth Golde and Siluer eke,
before all thinges shee was:
In making things shee was with God
by her came all to passe.

The ix. chapiter.

In

IN comely wise hath wisdome built,
an house and made a feast:
And called folks vnto her fare,
but scorners at her gest.
The fear of God of wisedome is,
the first beginning race:
The foolishe woman shewes her self,
in euery common place.

The x. chapiter.

KIng Salomon his parables,
fiue hundreth sirtie ten:
In fiftwentie chapters doth appear,
ful feat to teache all men.
Which so do shift and matters change,
almost in euery line:
That in these staues to set them out,
no man can do in rime.

The xxx. chapiter.

LO humble men se that you learn,
what Agur heer doth say:
That God his word you holde therto
and ad ne take away.
He prayth to God that riche nor pore,
but meanly he may liue:
He tells of things are neuer ful,
and wunderous things that meue.

The

The 31. Chapiter.

Men may hær learn of chaſtitie,
and Juſtice eke the way:
For whom that wine & drink ful ſtrong
is mæt and in what day.
And for that wife that liſt to liue,
vprightly in this vale:
Let her hær read of Lamuel
to him his mothers tale.

FINIS.

¶ Thus Salomon hath tolde his tale,
ful wiſely in his book:
And if you muſe why I ſo short,
in hand his Prouerbs took.
You ſhall perceiue that after that,
ten Chapters ye haue red:
He dooth ſo chaunge in Adagies,
and ſentences ſo shed.
That euery line vnto him ſelf,
a perfet ſtaffe would haue:
So ſhould I not in eyght contain,
a Chapter ſo to ſaue.
Then vnderſtand that after nine,
to thirtie I doo leap:
VVho liſt to haue of ſayings ſage,
twixt bothe he may them reap.

So then before, though that you see,
eleuen the figure set:
Yet the thirtie Chapter after,
in it these things ye get.
And then the last is thirtie one.
though twelue the figure bear:
So of the Prouerbs last of all,
the Chapters endeth there.
Now shall you haue him preache to you,
a sermon ful of lore:
VVho so it reads and marks it wel,
shall make but little store
Of goods or lands, of fame or name
of knowledge or of might:
Of plesures, plants, and buildings eke,
he shall haue small delight.

The

The book of the Preacher.

The i. Chapiter.

All things is ful of banitie,
the preacher heer doth tel:
There is nothing is durable,
so long as we heer dwel.
And though a man be nere so wise
yet folly eke and greef:
To reign in him he may confesse,
as part of his beleef.

The ii. Chapiter.

Begin he did to take delight,
in pleasures and in game:
His eye ne likte, but he it got,
ful vain he found the same.
As wel the wise to graue shall go,
as shall the idiot fol:
Wherfore to eat and cheerful be,
he puth vs to that scole.

The iii. Chapiter.

Confesse he doth that all thing hath,
a time to go and come:
That all things was the whiche is now,
and shalbe in the rome.

The Preacher.

The wo⁊kes of God moste perfet are
and cause vs him to fear:
Bothe good and bad the Lo⁊d shall Judge
when that he shall appéar.

iiii. Chapiter.

DOutles the cause of Innocents
not heard did vere him muche:
Our labour héer is ful of gréef,
the vanitie is suche.
Societie and felowshyp,
is better then alone:
A yung man po⁊ if he be wise,
excels a fole in thyone.

The v. Chapiter.

ELet and chuse thy wo⁊ds aright,
when thou to God dost speak:
The labouring man doth sléep ful sound,
when Dives b⁊aines doth b⁊eak.
Man when he dyeth shall nothing haue
but that whiche he did b⁊ing:
To eat and d⁊ink and ioyful be,
it passeth héer all thing.

The vi. Chapiter.

FUl foolishe is the riche man sure,
whom God muche good hath sent:

And

And yet t'enioy the things he hath,
the hart is not him lent.
But he that hath not swet therfore,
shall eat it vp at wil:
yet way they not their grædy lust,
and all the mouth to fil.

The vii. Chapiter.

GOod wholesome rules hær are you
from mourning for to flæ: (giuen
Flæ hasty spæche and angry mood
let wisedome guide thine eye.
So shall thé make thé strong in dæd,
muche folly to preuent:
Man was made good, now is he bad,
by things hé did inuent.

The viii. Chapiter.

HOw that we must obay the King
and rulers that do reign:
And yet how none is Lord of death.
his life for to retain.
This chapter telth and furthermore,
how Gods wærks are vnknown:
Though God prolong to punishe sin
yet fear thou him alone.

The ix. Chapiter.

IN lokíng vpon outward thíngs,
that God doth giue to man:
To iudge whom he doth loue or hate,
that iustly no man can.
Nor tel the time when he shall die,
therfore for wisedome sèek:
If thou be pore though thou be wise,
yet none wil to thée sèek.

The x. Chapiter.

KNowe wel ye may the difference
twixt wisedome and a fol:
The babling tung that slaunder doth,
yée shall not easely cole.
Ye telth of kings that folly haue,
and wilbe ouersèen:
That land is blest whose hed is wise,
be it a King or Quèen.

The xi. Chapiter.

LIke, liberall men he doth erhort,
to pore that they should bée:
And not to dout Gods prouidence,
what so that we do sée.
That prosperous state hèer in this life,
is vanitie and shall:
As long as world doth stand with men
but God shall iudge vs all.

The xii. Chapiter.

Men that run on til youth be past,
and neuer do repent:
In age shall short come of their wil,
when vain their time is spent.
This is the end fear God and kéep,
all his commaundements:
For God wil bring forth euery work,
and giue them their Iudgements.

FINIS.

¶ The Preacher thus his sermon ends,
bothe short and sweet to hear:
The plesant song of Salomon,
shall now to you appeer.
By parables how Christe dooth loue,
his Churche he dooth you showe:
And eke againe how shee him loues,
heer may you read and knowe.

The Canticles of Salomon.

The i. Chapiter.

AFrēdly talke the Churche doth vse
to Chriſte her loue ſo dēr:
And he again ſo ſets her out,
as none to bē her pēr.
Though foes do fume to ſē their loue,
and fault? in her there be:
Yet by his fauour and his grace,
they bothe do wel agrē.

The ii. Chapiter.

BEautifully as Lilly fair,
her ſong for the on ſhē ſings
And ſhade ſhē took to reſt her ſelf,
euen vnderneath his wings.
Shē heares his voice as doue ful milde,
and doth thereto incline:
The Fory foes they are forbod,
from hurting of the vine.

The iii. Chapiter.

CAſt care ſhē did her loue to finde,
and ſought in euery ground:
Shē ceaſed not to ſēk and aſke
vntil ſhē had him found.

From

How shée did passe from wildernes,
with smoky pillers smelt:
How Princelike eke King Salomon,
within his Pallace dwelt.

The iiii. Chapiter.

DOutles ful fair thou art my loue
and blemishe hast thou none:
Thy téeth, thy lips, thy neck and breste
are comely euery one.
My sister déer hée doth her call,
and loue on her he showes:
Commaunding windes to dow her good
though contrary it blowes.

The v. Chapiter.

CHe thing that Christ hath of his own
vnto his Churche he giues:
For to perfourm his tresures great
to her, it not him grœues.
His voice shée heares and doth confes
her self to be but bare:
How beautiful her husband is,
shée doth at large declare.

The vi. Chapiter.

FUl sure shée is of Christes loue,
and he of hers ful sure:

Whose

Whose comely state is painted out
to be ful fair and pure.
Shée is but one and vndefilde,
by Christe who made her cleane:
Where puritie of her is spoke,
none other doth it meane.

The vii. Chapiter.

GOd on shée doth in comely wise
ful séemly to beholde:
Of all her parts so beautiful,
héer vnto you is tolde.
From top to toe shée is described,
of Christe the onely spouse:
Who like a palme doth growe ful trim,
with Christe vpon her bowes.

The viii. Chapiter.

HIm doth shée chuse her for to teache,
by him shée is vpholde:
The loue that shée to her doth bear,
with tung can not be tolde.
Shée is again that plesant vine,
that forth her frute doth bring:
For Christe her loue forefigured,
by Salomon the King.

FINIS.

¶ This ſong ful hard to vnderſtand,
dooth end with Chapters eyght.
VVith iudgement great it woold be red,
it is of mickle weight.
Though fooles doo laugh and toy there at,
yet be you ſure of this:
The ioyfull'ſt ſong in Bible book,
aſſuredly it is.
Now ſhall ye hear what Eſay ſaith,
he tolde of Chriſte to fore:
Ful Goſpel like he telth his tale,
now harken to his lore.

The

The prophecy

Esay the Prophet

The i. Chapiter.

All creatures he doth wil to hear,
record what he shall say:
How god had bẽn vnto the Iewes
ful merciful alway.
But seeing God they did not fear,
he threatneth them ful sore:
That God would ease him on his grief
yet sauing some in store.

The ii. Chapiter.

Before he telth by Prophesie,
how that the Gentiles all:
Should be conuerted to the Lord,
and worship him they shall.
Laying aside all variance,
and strife against the Lord:
But Israel should plagued be,
because he was vntoward.

The iii. Chapiter.

Cast out he would the heads and chief,
of all among the Iewes:
And send them children for to rule,
he telleth them this newes.

And

And all because their pride was suche,
their rulers went astray:
Their women eke should baldnes haue,
whose tussocks had bẽ gay.

The iiii. Chapiter.

DEstruction shall so light on them
their men shall so decay:
That wemen seuen shall take one man,
to be to them a stay.
But after this the Lord shall turn
his heauy wrathful hand:
And cause the remnant of the Iust,
in peace to haue the land.

The v. Chapiter.

ESay doth now begin to sing,
a song for to describe:
The Churche how like a vine it is,
wel fenst on euery side.
But no good grape yet did it bear,
but braunches forth it brought:
So curseth hẽ their grædines,
excesse and things they wrought.

The vi. Chapiter.

FUl power he hath to Prophesie
God sitting in his throne:

Doth send him forth to tel the flock,
their sinnes him self alone.
Their eares they stopt they would not (hear
their hart, they were so hard:
They had no awe vnto his words,
they did him not regard.

The vii. Chapiter.

GOD tel the King, God said to him
the enemies shall not harm:
That Iuda haue conspired to hurt,
regard not thou the swarm.
A signe was giuen a virgin should,
conceiue and bear a childe:
So long before of Christe he tolde,
whose comming should be milde.

The viii. Chapiter.

HOw Israel and Iuda bothe,
as captiues should be led:
Th' Assirians power he telth before,
who should of them be hed.
And how that Christe moste holy then
should be a stumbling stone:
Erhorte he doth to godlines
the faithful euery one.

The ix. Chapiter.

IN darknes though the Gentiles sat,
yet vnto light they shall:
By callo by Christe who is the God,
that ruleth ouer all.
To the ten tribes he telth before,
that they should be cast out:
Because they did contemn the Lord,
and were so proud and stout.

The x. Chapiter.

KNowe wo and pain they shall that do
make lawes the poore to noy:
Th'Assirian prince should plague his (churche
and God would him destroy.
And yet to comfort his elect,
a remnant he doth say:
For all the spoile should yet be sau'de,
and kept vntil a day.

The xi. Chapiter.

LIneally how Christe should come,
of Iesses stock he telth:
And of his vertues and his power
whiche far alone excelth.
The mightie power shalbe ful milde
at time when he shall reign:
His frends shall flourish his foes shal fear
their brags shalbe but vain.

The

The xii. Chapiter.

MVche laud & prayse shal then be made:
and sing they shall with chær:
Though God was angry with his flock,
yet mercies now appær.
And saying we saluation may,
now hope to draw from him:
His name we wil set out and prayse
let Sion sing this himn.

The xiii. Chapiter.

NOw doth he tel how God should call,
the Medis in their might:
The Persians eke for to appær
his battail for to fight.
For to destroy the Babel power,
and bring their pride ful lowe:
And all their kame and progeny,
out right to ouerthrowe.

The xiiii. Chapiter.

BEcause he telth why Babilon,
should so destroyed be:
Because the Jewes there captiues were
but so should be set frær.
And how he should derided be,
and come vnto his end:

The Philistins for all his death,
no ioy should apprehend.

The xv. Chapiter.

BErsourm would God yet further
and Moab would he smite: (more
Their chéefest townes should taken be,
and spoild from them by might.
Their riuer great should staynedbe,
with blood of their owne stock,
Their ruine should on them so light,
for hurting of his flock.

The xvj. chapiter.

QUit him now God doth ful intend,
of Moab for his pride:
Because his Churche they would not
when hurt? did them betide. (help
Their pride therfore shall haue a fall,
he telleth to them plain:
In thrée yéeres space the multitude
should taken be or slain.

The xvii. chapiter.

REwarded should Damascus be
the Sirians he doth mean:
And Ephraim that did decline,
should néed be wasted clean.

By scourges great they should repent,
their straying so from God:
A forren power shall them inuade,
but suddenly forbod.

The xviii Chapiter.

SUche ships as sayled on the sea,
by Ethiopia might:
He wilth to flée with wings of sailes,
to tel the world the plight.
That Israel was brought vnto,
for breaking of their law:
How Gentiles should be calld to grace,
and stand of God in awe.

The xix. Chapiter.

THe burden of the heauy plague,
that Egipt should sustain:
By Assirian power because they put,
their trust in Idols vain.
Yet shall the Lord giue them his law
and Assur eke the same:
And Israel in midst of them,
these thrée shall praise his name.

The xx. Chapiter.

When words would not make them (beléue
what Esay then said:

A signe he gaue by nakednes,
that so they should be paid.
For thrée yéres space th'Assirians should
the Ethiopians broile:
And Egipt land likewise subdue.
not sparing bothe to spoile.

The xxj. chapiter.

AGain he telth how Babilon,
should quite be ouerthrowne:
Babel is falne, Babel is falne,
so should the noyes be blowne.
Idumea and Arabie,
the like should them befall:
The Medes and eke Persians,
should bring them in to thrall.

The xxii. chapiter.

BEcause Hierusalem did trust,
in walles and diches déep:
Therfore the Prophet telth their fall,
whiche causeth him to wéep.
And how that Sobna had him made,
a Sepulture in vain:
For why as captiue he should die,
with tossed life in pain.

The xxiii. Chapiter.

CAst down he saith that God would do,
the pride of Tirus town:
The marchants that had world at wil,
should be of small renown.
And yet when yeres are past and gone,
that for her plague are sent:
Shée should again to former state,
be set and so repent.

The xxiiii. chapiter.

DEclare he doth that God wil curse,
and strike the earth for sin:
Both hed and fot none should escape,
when that he doth begin.
And yet not so but that a few,
should wel escape the same:
Into the end that they might shew
the prayses of his name.

The xxv. Chapiter.

EXalt he doth the Lord aboue,
and praise him euermore:
For punishing the wicked so,
whiche set not by his lore.
And for the sparing of his flock,
and forcing foes to bade:
By similitude vnto his saints,
a feast to them he made.

The

The xxvi. Chapiter.

Faithful men hær sing to their God,
and dw therin confesse:
Their sauing helth to come from him,
and ehe also their peace.
And how the dead in perfet shape,
shall rise out of the dust:
And how the Lord shall visit them,
that in him had no trust.

The xxvii. Chapiter.

God wil destroy Leuiathan,
the Deuil and all his might:
And wil defend his vine the Churche,
and purge her in his sight.
Then shall shee render to the Lord,
his lauds with willing wil:
When from their foes they be returnd,
vnto his holy hil.

The xxviii. Chapiter.

How God would plague the Israelites,
who wine so fast did drink:
That drunkennes they wayed more,
then on his law to think.
The stumbling stone that he would lay,
and work his wil when hær:

Should sée his time and point his place,
how euery thing should be.

The xxix. Chapiter.

IEruſalem ſhall puniſht be,
their ſacrifice ſhall ceace:
Their aulter ſhall ouerturned be,
their foes on them ſhall preace.
With lips alone and dreames of men,
becauſe they did him ſerue:
Ye would them ſtrike and yet of loue,
ſome ſáid he would preſerue.

The xxx. chapiter.

KNowing that they at Egipt ſought,
for help in their diſtreſſe:
And that they did the Prophets mock,
whiche ſought them to redreſſe.
Therfore he telth deſtruction,
ſo light vpon the ſwarme:
But yet all ſuche as do repent,
he ſaith ſhall take no harme.

The xxxi. Chapiter.

LIkewiſe the Lord doth curſe all thē,
that do his help forſake:
And put their truſt in man or horſe,
fore him that did them make.

And yet stil fauour he doth, saith,
to them that wil amend:
And cast their Idols quite away,
on whom they did depend.

The xxxii. Chapiter.

MAche good doth come when rulers
haue place to sit & Iudge: (gos
The nature of a churle is suche,
against the poore to grudge.
That careles wemen shall lament,
the ruine shalbe suche:
But when that Christ shal come to reign
their comfort shalbe muche.

The xxxiii. Chapiter.

NO gain at all shall they obtain,
that do the Churche molest:
When they haue spoild & don their wil,
God wil their deeds detest.
And giue vnto his flock a pause,
while he doth strike their foes:
That better they may kepe his lawes,
that all their doings knowes.

The xxxiiii. chapiter.

OF very loue that God doth bear,
to his elected sorte:

He will imbrue his sword in blood,
to bate the wicked porte.
And so destroy the cursed train,
their Cittie so deface:
That Oule & Rauen with Ziim and Lim,
shall there haue dwelling place.

The xxxv. chapiter.

PErfet good ioy, belief in Christe,
to suche that heer do dwel:
Doth bring to them their office tolde
that preache to men Gospel.
And eke the frute of those that hear,
the preching of it right:
To Sion shall they turn again,
and that in ioyful plight.

The xxxvi. Chapiter.

QUestionles the pride was great,
of Rabsaketh the Prince:
He thought by threats to make ỹ Iewes,
not able for to quinche.
Blaspheming God with spiteful taunts
and bragging in the might:
Of his great King Senacherib,
he spake his spæche in spight.

The xxxvii. Chapiter.

Kenting

Renting his clothes, Ezechiah
art councel of Esay:
Who tolde him plain he nede not fear,
the Lord his foes would pay.
Senacherib blasphemde again,
then Ezechiah praid:
An Angel did his foes destroy,
so fel it as was sayd.

The xxxviiii. Chapiter.

SO sick then fel Ezechiah,
God did him helth restore:
And caused him prolong his yeres,
fortie and fiftéen had he more.
Then gaue he thanks vnto the Lord,
when signe of helth he saw:
And leaues of Figs vnto his pain,
were layd his sore to drawe.

The xxxix. chapiter.

Then was the King reproued muche,
Ezechiah by name:
For shewing of his treasures great,
to men that were of fame.
And that was to Embassadours,
that came from Babilon:
Therfore the Prophet Esay saith
thou shalt be vo begon.

The xl. Chapiter.

Wyche way our sinnes remitted be,
by Christe he telth before:
And of Iohn Baptist he doth shew,
and what shalbe his lore.
Rebuking eke Idolaters,
describing them ful plain:
And eke all those whiche God forsook,
and man doth trust ful vain.

The xli. Chapiter.

Alone doth God his people chuse
and that of mercy mēr:
They beeing those among them selues
echesone doth other chēr.
With comfort he doth comfort them
their Idolles are but vain:
No things to come can tel but God
ne make that douts be plain.

The xlii. Chapiter.

Beholde he wilth that ready prest
is Christe for to obay:
In humblenes by suffering wise,
for our offence to pay.
The deake, the blinde, and prisoners,
with sache like to relæue:

The Gentiles all shall called be,
vnto the right beléeue.

The xliii. Chapiter.

CAst care aside and haue good hope,
let nought make you afraid:
Thou Iacobs house, for I thy God,
wil surely be thyne ayd:
Alone I wil thy foes confound,
and eke also remit:
Thy sin my self of my good wil,
and think no more of it.

The xliiii. Chapiter.

DO dout away, be of good chéer,
yet once again my flock:
I am the same that alwayes hath,
born loue vnto your stock.
The Image and the workmaster,
are vain and perishe shall:
Though they be false he wil performe,
his seruants sayings all.

The xlv. Chapiter.

ELect a King he would, that should,
set frée his Churche at large:
Cirus by name was he that should
receiue of God the charge.

There

There is none iust but God alone
that ruleth ouer all:
Who will so worke that euery knée,
shall down before him fall.

The xlvi. Chapiter.

FAlne flat to ground is Babilon,
their Idols eke of golde:
Are beaten down whiche in the strete,
their shoulders vp did holde.
The Iewes he calth that they should
his workes of wũders wrought: (mark
His Iustice and his mercy bothe,
should son to them be brought.

The xlvii. Chapiter.

GOd now doth tel why Babel great,
should once be set a side:
Because that shée no mercy shewd,
when Iuda shée did guide.
And for their pride and bragging boste,
and eke her folishe trust:
That in enchaunting shée did put,
now féel her fall shée must.

The xlviii. Chapiter.

HE telth of their hipocrisie,
and doth the same reprowue:

Deferring

Deferring yet them to reward,
so moued by his loue.
Exhorting them to worship him,
for that to him is due:
So would he out of Babilon,
deliuer all their crue.

The xlix. Chapiter.

I Do exhort yᵉ nations all,
that yᵉ beléeue and holde:
The promises whiche God hath plight
and often to you tolde.
For sauing helth vnto you all,
if you the same beléeue:
By Christe and eke deliuerance,
from foes yᵉ shall atchéeue.

The l. Chapiter.

K Nowne vnto God was wel the cause
why he the Iewes forsok:
The cause was their Iniquitie,
the whiche in hand they tok.
Yet should they knowe the power of God
not minisht long to be:
Christe shall obay and vpper hand,
of foes attain shall he.

The li. Chapiter.

Lyk

The prophecy.

LOok wel vpon the faith that once,
in Abraham was found:
For I am hée, thus saith the Lord,
that shall thy foes confound.
Though scourged be Hierusalem,
yet shall their woful crosse:
Be profitable vnto them,
therby to haue no losse.

The lii. Chapiter.

MAke mery yée my people all,
captiuitie is past:
And ioyful frædome ye shall haue,
giuen vnto you at last.
His messengers he wil send out,
their beautie shall excel:
But one of all aboue the rest,
shall bear away the bel.

The liii. Chapiter.

NOt one almosse that should beléue,
in Christe because that hée:
So simple should appéer to men,
and in suche pouertie.
And yet him self should bear away,
our sinnes vpon the crosse:
And eke the pain vnto them due,
so paying all our losse.

The

The liiii. Chapiter.

Of Gentiles mo the Gospel shall,
imbrace, then of the Iewes:
And frute shall bring accordingly,
as hearers of suche newes.
So God his people wil forsake,
and stand aside a while:
But yet at length he wil return,
and frendly on them smile.

The lv. Chapiter.

Proclaim he doth, who so is dry,
come drink without coste:
And pay no more to stay your thirst,
your labour is but lost.
Draw nér to God while he is nie,
and do away your sin:
His word shall not out from him passe,
but somewhat it shall win.

The lvi. chapiter.

Kéepe not the right, let Justice passe
to Judges he doth speak:
And saith for all, his house shalbe,
therin their plaint to break.
The watche men blinde as Dogs are
they wake but for their gain: (dum
From

From day to day to fal in wine,
there in is all their pain.

The lvii. Chapiter.

RIghteouse men God taketh hence,
lest they of plagues should taste:
Whiche he prepardo to punishe sin
vpon the earth to cast.
Idolatrers they be rebukte,
for seruing Idols vain:
No peace can be to wicked men,
but war and endles pain.

The lviii. Chapiter.

SPare not but cry should ministers,
as watche men should they blowe:
And tel the people their offence,
not sparing hie or lowe.
How Hipocrites lok all for mēd,
in fasting of their fast:
Of violence and doing wrong,
suche food we should not taste.

The lix. Chapiter.

THe wicked by his wickednes,
dothe perishe and decay:
But godly men their sin confes,
and so are don away.

For God him self his Churche will saue,
when strength of man doth faile:
His word adioyned to his spirite,
shall ouer all preuaile.

The Lx. Chapiter.

Vnto the knowledge of the truthe,
the Gentiles shall be brought:
And heapes of them should come to god,
as one that hath them bought.
And Sion that forsaken was,
and often had il luck:
Should be refresht wt paps of Quénes,
for on them should shé suck.

The Lxi. Chapiter.

Anointed Christe is sent to preache
the wretched to relæue:
And sauing helth to giue to them,
whiche on him do beléue.
For whiche the faithful do reioyce,
and lauds vnto him bring:
he shall cause vertue in his Churche,
abundantly to spring.

The Lxii. Chapiter.

Behold the day right fain they would
wherin that they might sée:

The Chriſte that ſhould by promiſe tolde
ſet them at large and free.
God paſtours ceaſſe not for to preache,
and teache the way aright:
How people ſhall eſcape the rod,
that els on them ſhould light.

The lxiii. Chapiter.

COme forth and do his feat alone
ſhall God, his Churche to ſaue:
And in his wrath tread down the foes,
that gainſt his flock did raue.
Great benefits of his meer loue,
to his ſtil ſhew he doth:
Though Abram do not knowe our ſtate,
yet God it kens forſoth.

The lxiiii. Chapiter.

DIrect he doth to God his ſpeeche,
his prayers doth begin:
Intreating not that he would think,
vpon the peoples ſin.
But rather that of him they might,
ſome ſuccour feel and taſte:
In waying how their church was burnt,
and Citties lay ful waſt.

The lxv. Chapiter.

Eftsones he telth how Gentiles shall
him seek and eke imbrace:
And how that Iewes for scorning him
should be set in their place
Muche toy the chosen should atchæue,
where as contrary wise:
Great punishement shall on them light,
that ow his name despise.

The Lxvi. Chapiter.

Fvl hie abowe God hath his seat,
and eke in hart of man:
And not in temple made by men,
and sacrifices than.
He dooth mislike when mercy want:
oppressed he releæues:
The wicked with eternall pain,
by Iustice stil he greæues.

FINIS.

¶ Thus haue you heard this Prophet speak,
of Christe his kingdome muche:
Rebuking sin with threats ful sore,
against bothe poor and riche.
And how the Iewes should feel the stroke
of Gods ful mightie hand:

By ſpoiles and waſte that forren foes
should make within their land.
And yet not quite forſaken should,
they be, when they did yeeld:
But be reſtorde and turne againe,
their Cittie for to build.
And that their foes whiche once did flowe,
and floorishe in their fume:
At length should ſtoup and to them bow,
and should no more preſume.
To doo them harme, and ſome of them
should quite their Kingdomes leeſe:
And heaps of Gentiles God should ſerue,
ful humbly on their knees.
For magiſtrates that Iudge not iuſt,
and Prelates in their pride:
And people ſtout with necks ful ſtiffe,
he telth what shall betide.
Now Ieremy shall shew him ſelf,
what God by him did ſpeak:
VVho very yong was ſent of God,
his minde to Iewes to break.
And fortie yeeres he propheſied,
fiue Kings were come and gone,
At home he taught and eke abroad
to them at Babilon.

The

The Prophecy of Jeremy.

The i. Chapiter.

AT what time he did prophecy,
and also how that he:
Did think him self not to be meet,
to be as he should be.
But God doth him incourage forth,
and bids him to be bolde:
So then of their captiuitie,
by Ieremy is tolde.

The ii. Chapiter.

BEfore their eyes he doth set out
what God for them had wrought:
How they again and eke their prǽsts,
did set the Lord at nought.
Therfore their sinne shall them destroy,
so that they shall not say:
That God is cause or hath delight,
that they should so decay.

The iii. Chapiter.

CRy out he doth and calth on them,
their sinnes for to repent:
So should their Churche be heald again,
God would from wrath relent.

The prophecy

Of Iudah and of Israel,
comparison he doth make:
Whiche for their whoring Idoll wife,
deuorcement he would make.

The iiii. Chapiter.

Yf Iudes if truly they repent,
God would them not subuert:
The Circumcision outwardly,
not like to that in hart.
How Iudah should destroyed be,
for their vngodlinesse:
For whiche the Prophet doth lament,
in seeing their distresse.

The v. Chapiter.

Every sort were faine away,
from subiect vnto hed:
Bothe swearing false, and whoryshe life
as neyghing horse they led.
Therfore should Iudah be destroyed,
the Caldeys should them wast:
So should they for their sinfull life,
suche sorowes fel and tast.

The vi. Chapiter.

From far their foes should cõe a flock,
their Cittie to besege.

Their

Their sin was cause they cared not
when preachers did them threat.
The Caldeys should this reuel make,
not sparing yung nor olde:
He willeth them to mourn, but they
regard not what is tolde.

The vii. Chapiter.

GOd doth rebuke the confidence,
in temple that they had:
For there they thought to make amends
though life were nere so bad.
Muche euil should surely light on them,
for Prophets they despise:
Obedience God better likes,
then any sacrifice.

The viii. Chapiter.

HE telth what reuel forren power
should make among the Iewes:
And how if that they did repent,
they should haue better newes.
The Prophets false hée doth rebuke,
for vttering of lies:
Lamenting muche their sorrowe sharp
that should against them rise.

The ix. Chapiter.

In seeing what disceit did reign,
he witheth that he dwelt:
Him self alone in wildernes,
where no suche thing is felt.
In knowing God we onely ought
therein our ioy to finde:
The circumcision of the flesshe,
not like that is in minde.

The x. Chapiter.

Knowe wel they might that Gods of (golde
of wood and siluer eke:
Be far from Gods when they can not
once go.ne stand, or speak.
Their pastours were but beastes eche one
their flocks did wander wide:
In man there is no good at all,
for succour yet shée cride.

The xi. Chapiter.

Look wel they ought to kéep the law,
for els hée doth them curse:
When they were wild for to amend,
they were so muche the worse.
Their fathers steps in worshíp false,
they walke to their decay:
To Idols help he wilth to séek,
for them he might not pray.

The xii. Chapiter.

MAche muse he doth at wickeds welth
yet God remayneth iust:
The Iewes forsaken of the Lord,
in him they did not trust.
The shepheards did the shæp seduce,
and trod his vine to ground:
And if conuert from sinnes they would,
then fauour should be found.

The xiii. Chapiter.

NOt words alone but signes therto,
God addid them to warne:
But nought would help their life so bad,
they Iustly took their harme.
Why God to fauour did them take,
and why he them refusde:
If they would mend the wicked life,
they should not be misusde.

The xiiii. Chapiter.

OF dearth that on the land should fal
and how the people prayd:
And suche as faith did want to them,
their prayers are denayd.
The prophets that by false reporte,
did say from God they came:

Should fæl the thing that they denied,
Suche peace by lies they wan.

The xv. Chapiter.

Alt help they were tho Moyses should
and Samuel for them pray:
Yet pestilence with swoyd and dearth,
and captiue led away.
Should light on them yet some shuld rest,
to God them doth he call:
In mid among the rout, God made
him as a brasen wall.

The xvi. Chapiter.

Quaint not thy self with womã kinde,
a wife to thée to take:
For plague I wil this people sore,
and captiues them wil make.
In Babilon: and yet return
they shall vnto this land:
The Gentiles shall their Gods forsake,
and take the truthe in hand.

The xvii. Chapiter.

Right froward were the Iewes and
for putting trust in man: (curst
Whose hart ful wicked is and il,
God onely searche it can.

The liuing waters they forsook,
the Sabboth day they brake:
Which if in time they mended not,
their ruine should not slake.

The xviii. Chapiter.

Suche power as in the potter is,
to break his pottes at wil:
Suche power hath God (who can denye)
his foes with force to kil.
The Iewes conspierd that Ieremy
should vered be with spéd:
And he to God his prayers made,
to plagus them and their séd.

The xix. Chapiter.

Tel thou the heads, said God to him,
that they shall perishe all:
For sheding blod, and offring vp
their seruice vnto Ball.
Afore them all thy bottle break
of earth out of thy hand:
Euen so likewise tel them, I wil
destroy them and their land.

The xx. Chapiter.

Whe Pashur heard that Ieremy preacht
he stroke him and thereto:

To

To tayle he went it helped not,
he taught as wunt to dw.
It greæu'd him muche ỳ they him mockt
he thought to holde his peace:
The wo:d so boyled in his b:eſt,
to ſpeak he could not ceaſe.

The xxi. Chap:ter.

AGain when he was wild to tel,
what ſhould of them become:
He ſaid by ſwo:d and peſtilence,
all ſhould be ſlain ſaue ſome.
And thoſe ſhould be ſuche of the Iewes
as would them ſelues ſubmit:
And be content in Caldey land,
as captiues fo: to ſit.

The xxii. Chapiter.

BIdden he was to tel the king,
that Iuſtice he ſhould vſe:
If not, that God would vtterly,
bothe him and his refuſe.
Suche as with wo:ng their houſes build
he cryeth on them wo:
Becauſe in welth they would not heare
their p:ide ſhould come ful lowe.

The xxiii. Chapiter.

Curſe

Curse he doth hær frō God his mouth,
  suche pastours as do fæd
Them selues: and let the flock alone,
  God wil them pay in dæd.
And pastours pure he wil prouide,
  wherof one shall be chæf:
From Dauids house as king to guide,
  by him to haue releef.

The xxiiii. Chapiter.

Declare God doth by baskets twaine,
  with Figs bothe good and bad:
What should become vpon the flock,
  as he decræd had.
Whiche was that some should haue re (turn
  and liue in rest and peace:
The king should not with many mo,
  whose hartz he could not pearce.

The xxv. Chapiter.

Exiled men in Babilon,
  the Iewes for sin should bæ:
Ful seuentie yæres the Prophet saith,
  in their captiuitie.
At which yæres end that mightie power
  shalbe subuerted quite.
And in like wise he telth before,
  all ruls shall lose their might.

The xxvi. Chapiter.

FAl earnestly he doth them moue,
their sinnes for to repent:
They brought him forth, he telth his tale
the Iudges did relent.
But Vriah who fled for fear,
was fetcht from Egipt land:
Iehoyakim of Iudah King,
him slue with sword in hand.

The xxvii. Chapiter.

GOd willed him that he should send
bothe yokes and bonds also,
To Princes, for to testify
in bondage they should go.
And who so would refuse to serue,
Nabuchodonozer,
Should plagued be, therfore he wilth
false Prophets not to hear.

The xxviii. Chapiter.

HAnaniah the Prophet false
did prophecy a lie:
And Ieremy did him reprowe
afore great company.
Also a freshe he prophecied,
because his yoke was burst:

That bondage muche should come to them
and that therto then trust. (them

The xxix. Chapiter.

IN written words he sent to them,
that then in Babel were,
That they should plant, & wed, and pray
for suche as ruled there.
For seuentie yéres should passe and go,
ere they should turn again:
And in that space their land and power,
should wasted be and slain.

The xxx. Chapiter.

KNowledge again frō Ieremies mouth,
was giuen to Israel:
That they should home again return,
within their land to dwel
And how that God would him reuenge
vpon their furious foes:
But comfort his afflicted Churche,
and saue her from her woes.

The xxxi. Chapiter.

LArge blessing hér he telth to come,
when home they should return:
All toy shall come and plesantnes,
to suche as once did mourn.

A couenant new within their hartꝭ,
also he plight to make:
That he would be their God in dēd,
if they not him forsake.

The xxxii. Chapiter.

MAny were the miseries that,
Ieremy did sustain:
For now he is in prison cast,
for speaking out so plain.
A feld he bought and hid the book,
that did record the same:
His prayers he made and once again,
their turning home did name.

The xxxiii. Chapiter.

NOw is the Prophet wild to pray,
for their return and rest:
Which ful and whole is graunted them
as they had had it erst.
With pardon for their former sinnes,
without their owne desartꝭ.
And Christe to reign in Dauids throne,
for euer in their hartꝭ.

The xxxiiii. Chapiter.

OF Zedechiah who was king,
of Iuda: what should come:

How

How he should taken be and his,
when Cittie and all is wun.
Because the couenant they did break,
to bond folke that they made:
Their lot with pine or pestilence,
should be or els with blade.

The xxxv. Chapiter.

PUt forth he doth as God him bade,
the Rechabites for lore:
Who would not break the olde precepts
from fathers had tofore.
But Iewishe pride would not obey,
though often they were warnd:
Therfore to ruine they should go,
the Rechabites not harmd.

The xxxvi. Chapiter.

QUenched lest ỳ his words should be,
God bad to write them all:
So Baruch did and red the role,
before bothe great and small.
The King a little heard of it,
and burnt the book in fire:
Again with more it written was,
and God prouoke to ire.

The xxxvii. Chapiter.

RIght son as Zedechiah reignd,
to Ieremy he sent,
To pray for him. By Egipt power
the Caldeys away went.
As Ieremy was preſt away,
in dungeon was he caſt:
But when the King had talkt with him,
he begd a better taſte.

The xxxviii. Chapiter.

SO fairly spake the councellours,
the Princes eares vntil,
That Ieremy to dungeon went,
there thought they him to kil.
An Enuche black his life did saue,
and drue him vp with cordes:
The King and he did talke alone,
he might not tel the Lords.

The xxxix. Chapiter.

THe Babel power the Cittie tok,
and Zedechiah fled:
He was ouer caught, his sonnes were slain
his eyes put out of his hed.
The pore alone are left in land,
and Ieremy at large:
Who gaue them more that did him good,
a comfortable charge.

The

The xl. Chapiter.

Vnto two things the Prophet had
a choise at wil to chuse.
Babel to see, or tary stil
the first he did refuse.
Suche as for fear were fled away
to Godoliah came:
Whom Babel King had left to rule,
all Iudah that he wan.

The xli. Chapiter.

A murder foule committed was
of Ismael by name:
For Godoliah he did kil,
who did deserue no blame.
And diuers more that wicked man,
their liues did also end:
And fled to King of Moabites,
who therfore did him send.

The xlii. Chapiter.

BOthe moste and least to Ieremy came
his councel to haue:
And willed him to knowe of God,
whiche way them selues to saue.
Who willed them in any wise,
to Egipt not to wend:

For if they did that whiche they feard,
their God would it them send.

The xliii. Chapiter.

CONtrary to their former graunt,
to Egipt næds they would:
The Prophet checkt, and Baruch eke,
who næds with them they should.
And there did God by Ieremy,
tel Egipt of her fall:
How Nebuchadnezer in place
should rule their Gods and all.

The xliiii. Chapiter.

DEclare he doth vnto the Iewes,
for their Idolatrie,
In Egipt land the whiche they did,
that they should surely die.
But men and wiues with froward hart
did tel what they did dæm:
We neuer throue sins that we left,
to serue the heauenly Quæn.

The xlv. Chapiter.

CEAlly appaid was Baruch then,
he thought his life but loss:
His sorowes did increace in him
séeing the Iewes so toss.

But Ieremy him comfort gaue,
and set his hart at stay:
For God (he said) hath giuen to thée,
thy life to be a pray.

The xlvi. Chapiter.

From God he speaks to Egipt land,
and telleth them ful plain:
How that the King of Babilon,
withall his mightie train.
Should them destroy and eke their King
their God and mightie power:
But yet his chosen Iacobs séed,
he would not quite deuour.

The xlvii. Chapiter.

GOd bad him tel the Philistins,
of their decay and end:
That parents to suche wo should come,
their Children not to tend.
How they of Tire and Zidon eke,
should wasted be also:
The wrath of God not ceasing til,
their pride were come ful lowe.

The xlviii. Chapiter.

HE telleh to the Moabites,
their ruine and decay:

Who once like churles to Iſrael,
vngraciouſly did ſay.
He curſeth them that ſhould them ſpare,
or ſtay his hand from blood:
And that becauſe their pride was ſuche,
and hautie ſtubborn mood.

The xlix. Chapiter.

I N like (he ſaith) the Ammonites,
whoſe valleyes were ſo fair
And Eſaus ſtock the Edomites,
that thought of no diſpair.
Damaſcus and Kedar alſo,
whom nothing did anoy:
With Elam eke, all theſe he ſaid,
the Caldes ſhould deſtroy.

The l. Chapiter.

K Noweledge tofore of Babels fall,
he gaue alſo to them:
How that the Perſians and the Medes,
ſhould quite deſtroy their reme.
And how that God vpon his flock,
would haue a new regard:
And them reſtore into their ſtate,
and giue their foes reward.

The li. chapiter.

Largely

Largely he writes and telth the cause,
of Babels fall and spoile:
In Israels blood they did reioyce,
when that they had the foile.
The power of God he doth describe,
and Idols vain denies:
He saith the Caldeys should so fall,
as neuer moze to rise.

The lii. Chapiter.

Mark wel what rebels come vnto,
let Zedechiah preache:
He first rebeld and after fled,
his foes did him areche.
The temple burnt, the Cittie Troya,
and thousands captiue led:
But Iehoyakim fauour found,
the King lift vp his hed.

FINIS.

¶Thus Ieremy that liued so long,
and Kings so many saw:
That bode suche broyles for saying sooth,
to those that had no awe.
His tale is tolde, his book is doon,
now shall you hear vs tel,
How wofully he did lament,
the fall of Israel.

The Prophecy

The Lamentation of Jeremy.

The i. Chapiter.

ALl help is paſt, Hieruſalem,
is now ſubuerted quite:
Her frænds are now become her foes
when fayled is her might.
Her ſtræts are void her præſts are ſlain,
her foes they dw reioice:
Nothing but teares and heuines,
hath ſin ſet foꝛ her choice.

The ii. chapiter.

BEholde the holdes are now deſtroyd,
the Pꝛinces ouerthꝛowne:
The Sabboths and the holy place,
they cannot now be knowne.
The Virgins and the Seniours,
ſit wæping on the ground:
The enemies dw clap their hands,
no comfoꝛt can be found.

The iii. Chapiter.

COmplain he dwth of all the græls,
that many wayes he felt:
And yet in God he puts his truſt,
that alwayes his hath helpt.

Foꝛ

For sin, the Lord doth his correct,
whiche best is to confesse:
And then he wil his fauour send,
and things amisse redresse.

The iiii. Chapiter.

DOutles the wise like to fine Golde,
are now like potters clay:
The Nazarites that were so fair,
their beautie is away.
With hunger wemen sore oppress,
their Children they do eat:
The blody prest and Prophets false
did bring to them this meat.

The v. Chapiter.

EAdher his Lamentations,
hee doth with earnest prayer:
Beseeching God to lok vpon,
how foes with them did fare.
Confessing yet that he doth reign
and shall for euermore:
Who turning vs then shall we turn,
and surely not before.

FINIS.

EZechiel dooth now begin,
to fortifie and proue:

That

That God would ſure the Iewiſhe Church,
as he had ſaid, remooue.
By viſions ſtraunge he dooth expreſſe,
the things to come to paſſe:
As he in Caldey land did dwel,
where he a captiue was.
Yet comfort dooth he giue again,
to the afflicted flock:
And telth the ruine of their foes,
and ſuche as did them mock.
But cheef of all the regiment,
of Chriſtes kingdome pure,
He dooth ſee out an happy ſtate,
for euer to indure.

The Prophecy of Ezechiel:

The i. Chapiter.

AS he in Caldey land did dwel,
by Chobar riuer ſide:
In the fift yéer that Iehoyakim,
the king did there abide.
Ezechiel a viſion,
of foules and whéeles did ſée:
And one vpon a bowe did ſit,
on hie in maieſtie.

of Ieremy.

The ii. chapiter.

Bidden he was for to stand vp,
and speak against the Iewes,
Their sinnes rebuke, & how they should
his preaching quite refuse.
Rebelling still, as auncetours
of them had don before:
A hand he saw that helde a book,
that sorrowes threat therfore.

The iii. chapiter.

Caused he was to eat the book,
and boldenes God him gaue
with strength & power, w̄ word & spirite
him self for to behaue.
His charge is giuen, his office set,
whiche if he should neglect,
The folke in sin should perishe all,
and he for blod be checkt.

The iiii. Chapiter.

Declare he doth Hierusalem
besieged for to bée:
And many yéeres the Israelites,
to fáel captiuitie.
And hunger suche on them to fall,
as like hath not béen heard:

Their

The prophecy.

Their excrements of force to eat,
good food should be so hard.

The v. chapiter.

EZechiel a signe to him was giuen,
by shauing of his hear:
By burning some, by wherling some,
and little some to spare.
That so ~~flock~~ stroke with the Pestilence,
with sword and famine great:
Should be dispersd and eke so plagued,
as Childe the Fathers meat.

The vi. chapiter.

IDo worshipping of Images,
and Idols that are vain:
On tops on hils, and eke in vales,
he saith they shalbe slain.
A remnant yet there shalbe left,
that in their woful greef:
Shall them repent and turn to God,
and haue of him releef.

The vii. Chapiter.

GOd doth by him tel plainly out,
the ruine of the land:
From Est to west, from north to south,
no part of it to stand.

But

But all should be subuerted quite,
he wil not chaunge his minde:
In præst or els in auncient man,
no councel should they finde.

The viii. Chapiter.

HE sitting in his house among,
the auncients in exile,
Hierusalem he went vnto,
in vision for a while.
And there suche euils in secret place,
he saw them to commit
And eke abrode whiche caused lust,
them to be plagde for it.

The ix. Chapiter.

IErusalem that did commit,
suche euils as were to bad,
hath now suche measure mætt to them,
as once they mesured had.
But one yclad in linnen white,
did mark the mourning sort:
And they did scape when ruine fel,
the marker made report.

The x. chapiter.

KNowe more he doth of things to fore,
The man arayd in white:

Did fier fetche from Cherubins,
appearing to his sight.
And then the beast and eke the whéles,
that he had séen tofore:
He saw again in vision wise,
with sundry faces foure.

The xi. Chapiter.

LOrd now he was for to beholde
the chéef that ruled il:
And wild to say that they should pay,
for blood that they did spil.
A ruler died, then out he cride
to God to holde his hand:
His bown is heard, and Cherubs gone,
and he in Caldey land.

The xii. Chapiter.

MOre plainly by a fardle born,
and packing in the day:
Their thraldoms and captiuitie,
thereby perceiue they may.
A remnant yet should saued be,
to tel of all their gilt:
And spédely the wrath should come,
though otherwaies they built.

The xiii. Chapiter.

NOw doth he tel the Prophets falſe,
what ſhould of them betide:
Their daubed wall that they had made,
it ſhould not long abide.
Their women eke that pillowes made,
and kercheues for to charme,
ſhould periſhe to, for promiſing
the wicked ſafe from harm.

The xiiii. Chapiter.

OF ſuche as Idols in their hart
did kéep, and yet pretends
The contrary, and Prophets falſe,
he telth of bothe their ends.
Yet ſtil a remnant God wil kéep,
his Churche for to increace:
The righteous men alone ſhall ſcape,
their ſin he wil releace.

The xv. Chapiter.

PRofitable is not the wood,
that commeth of the vine:
No longer then it beareth frute,
wherof is made the wine:
Euen ſo likewiſe Hieruſalem,
that bringeth forth no frute,
ſhalbe conſumde with fier at home
and eke in her purſuite.

The

The xvi. Chapiter.

Quenche now their pride, he go'th about
their progeny to tel:
How bare they were, how God the clad,
they did that was not wel.
For Sodome nor Samaria,
suche whordome wrought not:
In worship false to Idoles vain,
as neuer more was wrought.

The xvij. chapiter.

Rherse he doth by Egles twain,
what shall of Israel hap:
Who thought to plant in Egipt power,
but it should take no sap.
Their King also that promise made,
to Babel to obay:
For breaking of his othe to him,
ful dearly he should pay.

Simne The xviii Chapiter.

Syme (wher it faith) shal haue reward,
in him that doth it vse:
Eche man shall bear his owne offence,
he shall none other chuse.
But who so doth his sin repent,
shall pardon haue therfore:

And

And he that doth good like forsake,
shall pay ful dær therfore.

The xix. Chapiter.

LEl now he doth what Lions sprang
out of the Lioness:
What catching Kings, Hierusalem
did bræd to her distresse.
How as a vine shæ flowrisht once,
and did from thence decay:
And therfore now in wildernes,
there should shæ dry away.

The xx. Chapiter.

UNto him came the elders then,
who did to them declare,
For all their sin from time to time,
how God yet did them spare,
Not hearing suche as yeelded not,
but wrath vpon them take,
And spare the rest that feared him,
euen for his mercies sake.

The xxi, Chapiter.

A Sword hæ saith shall all deuoure
and spare ne hie nor lowe:
The Babel power should all destroy,
inchauntment taught him so.

The Ammonites should also quaile,
their kingdome should be wun:
The Babel power should them destroy,
where they their life begun.

The xxii. Chapiter.

BEholde this chapter, mark it wel,
how all was out of frame:
What sinnes there reigned in Israel,
he doth vnto you name.
The rulers and the Prophets eke,
the prests and people all,
In sundry sinnes without en shame
eche one of them did fall.

The xxiii. Chapiter.

COmparison of women twain,
that whoredome do commit,
He doth compare to Israel,
and Iuda like to it.
Whose filthy foule Idolatrie,
prouoked God to ire:
The Childe first born they spared not,
to burn in flaming fire.

The xxiiii. Chapiter.

DEclare he doth by double signes,
what they shall come vntil:

As flesh in pot doth sæthe to scum,
so should they for their il.
His wife doth die, he mourned not,
as he of God was wild:
No more should they haue space thereto,
when that their frends were kild.

The xxv. Chapiter.

EVil hap should come of Ammonites,
and Moabites by name:
Because they did reioyce and laugh,
when Israel had blame.
The Edomites and Philistines,
should eke stoup to the Est,
That is to say to Babel power,
and be of them possest.

The xxvi. Chapiter.

FOr like offence that Tittie great,
that Tirus hight by name:
Should haue the foile and be possest
of straungers to their shame.
The Iles and merchants wunder shall,
when they shall hear the same:
A Cittie new in ruine great,
that was of mickle fame.

The xxvij. chapiter.

GReat was the welth that Tirus had,
he doth tel it at length:
Their fame, their name, their quiet stat
their power and eke their strength.
All these with all their men and might,
their force by sea and land:
Should be destroyd for euermore,
by might of forren band.

The xxviii. Chapiter.

HE telleth now what pride he had,
that Tirus rul'd as King:
And of his fall and Cittie eke,
they fearing no suche thing.
To Zidon to he shewes asmuche,
that like on them should fall:
And how Gods folke should liue in peace
when foes were stroped all.

The xxix. Chapiter.

IN like he saith that Egipt power,
should quite be ouer run:
And fortie yeres it should lie waste,
after that it were wun.
The King of Babel should it haue,
to be his souldiours gaines:
Because at Tirus they did win
small profit for their paines.

The xxx. Chapiter.

Knowe wel you may he doth not fain
but telth again their wo:
Their cũtrie spoild, their Cities down,
their neighbours serued so.
Their Idols eke should be defasse,
their strength should not auaile:
Their foes with force of God his power
so fiercely should assail.

The xxxi. Chapiter.

Like power to the Assirians,
in Egipt could not be:
And yet Nabuchodonozer,
the same destroyed he.
This he doth tel that they should think,
that they might not withstand
The rage of Babel when it com'th,
for to destroy the land.

The xxxii. Chapiter.

Wehe ~~muse~~ to make now is he wild, *mone*
for Pharo that was King,
Who should be slain, and riuer ful
of blod should ouer spring.
As other Kings were ouerrun,
and brought vnto the pit,

So Egipt pride should haue a fall,
as iust reward for it.

The xxxiii. Chapiter.

Mee wel this thing when preachers
& warning men do giue, (preache
They be discharged if they repent:
they shalbe sure to liue.
Eche man shall bear his owne offence,
the godly shall haue meed:
They that did rest and at him iest,
ful wickedly should sped.

The xxxiiii. Chapiter.

Of shepheards that their profit seek,
and not the sheep to feed,
He doth describe what God wil do,
euen pay them for their meed,
And take his flock in hand him self,
deuiding sheep from shéep,
And giue the flock at length to Christe,
whiche truly shall them kéep.

The xxxv. Chapiter.

Publishe vnto Idumea,
he doth what God would do:
Because that Israel they had greeu'd,
they should be greeued to.

As

As bloodely the Israelites,
they had with war oppreſt:
So ſhould their blod be ſpilt again,
and none of them haue reſt.

The xxxvi. Chapiter.

QVicken he doth the Israelites,
that they ſhould not diſpair:
For God would all their foes deſtroy,
and them again repair.
His mercy onely moouing him,
and not of their deſarts,
And take from them their ſtony mindes,
and giue them fleſhy harts.

The xxxvii. Chapiter.

RIght ſon as he in fæld was ſet,
a miracle he wrought:
For dried bones tok fleſhe and breath,
that God vnto them brought.
By whiche he teith that Israel,
that ſæmed to be gone,
Should ſafe return and Iuda bothe,
and be eke ioynd in one.

The xxxviii. Chapiter.

SVche enemies as ſhould ariſe
he doth them hær deſcribe:

As Gog and Magog in their power,
the Churche for to deride.
And they to come in latter dayes,
as Prophets tolde before:
Yet God should stay their furious rage,
and punishe them therfore.

The xxxix. Chapiter.

THe Lord is bent against this Gog,
a wretched end to haue:
Their slaughter such seuẽ months to last
to bring them vnto graue.
Then shall his people rest in peace,
and heathen tolde the cause:
Why Israel afflicted was,
for breaking of his lawes.

The xl. Chapiter.

VNto the Citie he is rapt,
and there he doth beholde
The building of it fair again,
as it was to him tolde.
From gate to gate all mesurde out
an angel with a reed
An eke a line, did point the same,
as it should be in deed.

The xli. Chapiter.

AT large to him described was,
the temple then of God:
And mesurde out by Cubits mæt,
euen with a rædy rod.
The holy place, the Cherubins,
and eke the Palmy træs:
The courts, the dores, with all at large,
in vision he sées.

The xlii. Chapiter.

BRought now he is to th'vtter court,
the chambers for to sée:
In length and bredth, and tolde he is
that there the prælats should be
Apointed for to tire them selues,
their portion eke to eat:
And holy rowmes therin, to lay,
the sacrificing meat.

The xliii. Chapiter.

COme now he is for to beholde,
the glory of the Lord:
Who with him tel the Israelites,
that they shalbe restorde,
If they repent their former life,
and do no more there after:
Then doth he sée set out to him,
the fashion of the aulter.

The

The xliii. Chapiter.

DEclare he doth good wholesom rules
his prǽstes for to obserue:
Lok whiche of them had Idols likte,
as prǽstes they might not serue.
What robes to were, what wines to take,
to them is hær erprest:
At burials they might not come,
ne fæd of rented beast.

The xlv. Chapiter.

ELect apart foure portions wers
within the holy land:
For Prǽstes, for Prince, for Citie and Churche,
eche lot set out with wand.
A lesson giuen to Magistrates
for measure and for weight:
Oblations eke how them to make,
is hær set out ful streight.

The xlvi. Chapiter.

IN sacrifice on Saboth dayes,
the order hær they knowe:
In temple where the folke came in,
ther out they might not go.
The Prince in middle of them all,
must be when God they serue:

Til he go out a charge they haue,
from him they may not swarue.

The xlvii. Chapiter.

GOd doth him shew the plesãt streames
that from the gates should run:
What plentie of fishe should therin be,
for fisher men to come.
On sides wherof what trées should grow
that monthly frute should bear:
The borders of the holy land,
it is appointed there.

The xlviii. Chapiter.

HEer now bylot is pointed out,
eche tribe how he should lie:
The prœsts and Leuites haue their parts
the holy temple by.
Whose portion eke is pointed out,
and all the Cities shore:
The Prince again his part is tolde,
this Prophet speakes no more.

FINIS.

¶ Thus haue you heard this Prophet speak,
vnto the people tho:

That

That captiues were in Caldey land,
and vnto sundry mo.
Now commeth in that man of wit,
a Seer you may say:
VVho tolde before of Monarchies,
their reign and their decay.
The Romaine power he telleth of,
of Turk and Antechriſte:
Of golden dayes that should be seen,
in regiment of Chriſte.
His name to tel is Daniel,
that deemed doughtie dreames:
VVho ſtil did win of enemies,
for all their craftie meanes.

The Prophecy of Daniel.

The first Chapiter.

AND when the King of Babilon,
Hierusalem had wun:
Yung men of Iewes for to be kept,
he willed to be don.
Their fare was set they it refusde,
and eat and drank ful hard:
Yet were they fair and wisdome had
none were to them comparde.

The ii. Chapiter.

BVt Daniel, there was not one,
could tel the King his dream:
Who tolde it him and this therto,
the truthe what it did mean.
For whiche he was a ruler made,
the chief and nert the King:
His fellowes three did rule also,
to whiche he did them bring.

The iii. Chapiter.

COmmaunded were the multitude
an Image to adore:
Sidrach, Misach, Abednago,
would not to die therfore.

Into

Into an ouen then were they cast,
aliue with one they walkt:
The King it saw and cald them out,
and with them frendly talkt.

The iiii. Chapiter.

DReam did the King another dreame,
whiche Daniel did expound:
How that the King for his great pride,
as Ore should fed on ground.
And that seuen yeres, the whiche he did,
and after ruled again:
Confessing God to haue the might,
and he alone to reign.

The v. Chapiter.

EVen as before a prideful Prince,
came now again in place:
Who proudly drank in holy place,
and saw before his face,
A hand did write vpon a wall,
whiche Daniel tolde ful plain:
The Medes and the Persians,
shoule rule when he was slain.

The vi. Chapiter.

FUl mightie power had Daniel tho,
the Princes did him hate:

In Lions den they got him cast,
but nought by it they gat:
He was preserued, they were deuourd,
their families and all.
King Darie gaue commaundement,
on Daniels God to call.

The vii. Chapiter.

GReat beasts were seen in number (fours
of Daniel in his bed:
By vision he this sight did see,
whiche troubled sore his head.
Foure Monarchies these beasts did shew
their hornes were kingdomes ten:
In latter dayes God by his sonne,
he should destroy them then.

The viii. Chapiter.

HE now doth see a mightie Ram,
whose force none could resist:
But with his hornes he ruled all,
and did euen what him list.
The Medies and the Persians,
they were the Ram so whot:
The Grecian powre did them destroy
compared to a Gote.

The ix. Chapiter.

IN this place Daniel doth desire,
that that whiche Ieremy said:
Might be fulfild and then confesse
his sin he did and prayd.
The prayer is heard, the seuentie weks
the Angel did expound:
The Cittie is built, and Christe is born,
to them that did him wound.

The x. Chapiter.

KIng Cirus ruling Persia,
the third yeer of his reign,
A man clothed in linnen white,
appeerd to him again,
And tolde him things that were to come,
at whiche he was abasht:
But that Gods Angel made him strong,
his countenance had dasht.

The xi. Chapiter.

LIke as before so now again,
of Kings to him is tolde:
The Persian power, the might of Greece,
and eke of Egipt bolde:
Of Siria as some suppose,
and last of Romaines might.
These kingdomes all not one to fasle,
against the Churche should fight.

The xii. Chapiter.

Michael then that mightie Prince,
shall stand for to defend,
The Churche of Christe the general day
the troubles quite shall end,
Wherin to blisse some shall arise,
and some to bitter pain:
Some shall their faults amend before,
and some in sin remain.

FINIS.

¶ Daniel now his minde hath said,
as God to him did tel:
His sight he had in things to come,
all others did excel.
The Iewes that in captiuitie,
in Caldey land did dwel:
He them reuealed with ioyful speeche,
deep sorowes to expel.
Hosea he dooth followe next,
who then did propheſie:
VVhen Israel quite from their King,
Rehoboam did flie.
He tolde them of their seruice vain,
in Bethel vnto calues:
How vain it was vnto suche Gods,
to seek for helthful salues.

Three ſcore and ten they were his yeeres
to ten tribes that he preacht:
Say what he could they mended not,
they ſcorned that he teacht.
The vengeance due for ſinful life,
he vouched to be ſure:
And mixt among Gods mercies great,
by it them to allure.
To worship God as law did wil,
ſet out by him aboue:
And leauing all their owne intents,
ſo should they haue his loue.

The Prophecy of Hoſea.

The firſt Chapiter.

A harlot he is wild to wed,
of whom he ſonnes begat:
The whoriſhe life of Iſrael,
is ſignified by that.
The Gentiles ſhould be called in,
Gods people for to be:
And all the tribes ſhould ioyne in one,
and louingly agree.

The ii. Chapiter.

BEcauſe with Ball they did commit
moſte filthy whordome, ſo,
The Prophet them doth threat for it,
God forth their filth to ſhew.
Except that they repent and mend:
whiche if they do, that then
As ſpouſed wife moſte huſband like,
he would them loue as when,

The iii. Chapiter.

CAll of (he ſaith) the Iewes ſhould be
as drunk with Gods ful vain:
To take a harlot he is wild,
to ſhew the thing again.
That King or prieſt they ſhould not haue
and that for many dayes:
And yet at lēgth Chriſt ſhould them ſaue
to whom they ſhould giue praiſe.

The iiii. Chapiter.

DEclare he doth how ſin did reign,
and none miſlikte the ſame:
Bothe Princes, people, and the prieſt,
in ſinning had no ſhame.
Wherfore he threats that God wil ſtrike
and puniſhe them therfore.

So that as Idols sacrifice,
they should do so no more.

The v. Chapiter.

EFtsones the sinnes he doth tel out,
of Israel by name:
From moste to least they mended not,
to God their liues to frame.
God should they seek, then would he not
of them again be found:
Of other power for ayd they should,
and so themselues confound.

The vi. Chapiter.

FUll fast to God they did then hie,
repenting of their il:
So knowledge they should haue to do,
that God to them did wil.
The Prophets spared not to cut,
their sin with words so sharp:
The priests to steale by one consent,
no other thing they carp.

The vii. Chapiter.

GOne all astray the people were
their King they did discelue:
As Bakers ouen so burned they,
in sin to whiche they cleaue.

Their

Their truste they had in Egipt helpe,
shall not them helpe in deede:
They turned them but not aright
when that they were in neede.

The viii. Chapiter.

HOw they a King and rulers ches,
did chuse but not by God:
And Idols vain did cleaue vnto,
whiche he had them forbod.
For whiche their sin he wil them pay
to teache them to offend:
With fier their Cittie shalbe burnt,
to Egipt shall they wend.

The ix. Chapiter.

JOy leading of an whorishe life,
an hunger shall they haue:
They saide the Prophet was a fool,
the spirituall men did raue.
Their wombs and brests should dried be,
their children long not liue:
And for a pray vnto their foes,
he would them also giue.

The x. chapiter.

KIng ouer them they should haue none
their Idols should be ferryd

Bothe Iuda and Samaria,
they should be sore anoyd.
To plough and reap in righteousnes
and mercy they are wild:
If not betime in the morning,
their King he should be kild.

The xi. Chapiter.

LOuingly from Egipt land,
he saith that he them led:
And cherisht them with food therto,
and gaue them heauenly bread.
Ful lothe he is to punishe them,
though it they do deserue:
Thou Ephraim misdoe it self,
yet Iuda did not swarue.

The xii. Chapiter.

WIthe crokednes did Ephraim vse,
with Iuda doth he talke:
As Iacob liu'de and pleased God,
so would he haue them walke.
In tabernacles they should dwel,
as in their solemne feast:
Because they serued not their God,
nor did regard his heast.

The xiii. Chapiter.

NO end they made of worſhipping
their Idols and their calues:
Yet God their God remayneth God,
none els for ſin hath ſalues.
Yet Lion like he wil them vſe,
but ſo as for a time,
The death of death he ſaith to be,
and bring them down that clime.

The xiiii. Chapiter.

OF Iſraels return he telth,
how foren power they leaue:
They do confeſſe they did tranſgreſſe,
now vnto God they cleaue.
Who wil thē bleſſe & make them growe,
whoſe braunches ſhall ſo ſhed:
That others ſhall return by them,
and lack the life they led.

FINIS.

¶ Hoſeas heer hath tolde his minde,
a Prophet ful of zeale:
And Ioel now beginth to ſpeak,
Gods counſel to reueale.

The Prophecy of Ioel.

The first Chapiter.

A Famine he dooth tel to come,
their frute for to destroy:
He wilth ẏ drũkards for to mourn,
their throtes should be ful dry.
Their wine, their oyle, their wheat and (corn
should be destroyd w̃ blasting:
Therfore he wilth them to proclaim,
a common prayer and fasting.

The ii. chapiter.

BEholde a power shall come on them,
to ruine and to waste:
Therfore to turn and to repent,
he willeth them make haste.
And then the Lord to them wil turn,
and blesse them in his loue:
Their sonnes & daughters shal haue gift
signes shalbe from aboue.

The iii. chapiter.

COntrole he wil the enemies,
that had destroyd his land:
And serue them so as they had dun,
when they had them in hand.

Let Iuda now make spear and shéld,
let Gentiles quake and fear:
The Lord him self wil pitche the field,
Hierusalem to chér.

FINIS.

¶Thus Ioels tale is finished,
three Chapters ful of lore:
Now Amos dooth asmuche contain,
and twice so many more.

The Prophecy of Amos.

The i. Chapiter.

AMos hé did Prophecy,
in Ieroboams dayes
Damascus and the Philistins
shall perishe as hé sayes.
Tirus and Idumea,
the like shalbe their lot:
And Ammon for his crueltie,
whiche was the sonne of Lot.

The ii. Chapiter.

BEcause of Moabs crueltie,
against the Edomites:

Bothe

Bothe he and Iuda for their lack,
shall see ful wofull sights.
The Israelites for careles spoile,
shall flee before their foes:
What works for them the Lord had
he brefly to them shewes. (wrought

The iii. Chapiter.

CAn any thing be wrought or don,
but God doth work the same?
His Prophets that do prophecy,
they do it in his name.
That Israel shalbe destroyd,
by Egipt God doth tel:
Samaria and Bethel eke,
shall haue their fee as wel.

The iiii. Chapiter.

DOwn will he throw their rulers eke,
for spoyling of the poore:
They thought by outward holines,
to scape so sharp a shoure.
By famin and great scarsitie,
by pestilence and sword,
He punisht them: it would not serue,
to bring them to his word.

The v. Chapiter.

Euil hap should fall on Israel,
for them he doth lament:
Leaue of from wrong he willeth them,
with spéd for to repent.
It wil not serue their sacrifice,
ne burning of incence:
When Judgemẽt runnes as water flud
he wil with them dispence.

The vi. Chapiter.

Full pleasantly their Princes liu'de,
deliting all in ease:
With meat and drink and melody,
thus they them selues did please.
Therfore the Lord did swear their end,
they trusted in their strength:
As captiue men they should be led
therfore away at length.

The vii. Chapiter.

Giue signes he doth by Grashoppers,
by fire and lined wall.
That God would stroy the Israelites,
and ouerthrowe them all.
Amaziah vnto the King,
of Amos did complain,
And him rebukte, but he him tolde
what therby he should gain.

The

The viii. Chapiter.

HE yet again doth tel the heads,
how they the poꝛ oppꝛesse:
And vsed shameful robbery,
in making measures lesse.
Foꝛ whiche they should be ouer run,
and perishe with the swoꝛd:
A famine he would send on them,
the wanting of his woꝛd.

The ix. Chapiter.

IF all the wayes they seek they can,
yet shall they not put by:
But bothe the temple and themselues,
he wil them bothe destroy.
Yet wil he kéepe as in a slue,
his chosen from the rest
And home they shall returne again,
and liue in quiet rest.

FINIS.

¶ This Shepheard he hath tolde his minde,
that came from keeping sheep:
Now Obadiah dooth come in,
to comfort them that weep.

The Prophecy of Obadiah.

The first Chapiter.

A Prophecy he doth declare,
against the Edomites
For vexing of their Uncles kin,
in their malitious spites.
And when that they destroyed be,
for hurting Iacob so:
Then shall the Churche ful quiet be,
and rid from all their wo.

FINIS.

¶ So dooth this Prophet end his woords,
more speeche he dooth not vse.
Now Ionas you shall hear to tel,
to Niniuie her newes.

The Prophecy of Ionas.

The first Chapiter.

A God him bad he would not do,
but fled another way:

In

The prophecy.

In ſhip, a tempeſt did ariſe
they caſt him in the ſea.
In doing ſo they pardon are,
a Whale did him deuoure:
Three dayes and nights the fiſhes wom
was vnto him a boure.

The ii. chapiter.

BEing thus of the fiſhe poſſeſt,
his prayer he did make:
Proteſting ſuche as followe lies,
Gods mercies they forſake.
But Ionas ſaith that he wil pay
the vowes he tok in hand:
As God did wil, ſo did the Whale
this Prophet caſt on land.

The iii. chapiter.

COmmaunded was he once again,
to Niniue to ſhew:
In fortie dayes they mending not,
God would them ouerthrowe.
A faſting then proclaymed was,
the King and they repented:
For mending of their former life,
God ſtayd that was inuented.

The iiii. Chapiter.

Diſpleaſed

Displeased greatly Ionas was,
that Niniuie was sparde:
Without the Cittie in a bowthe,
ther angerly he sarde.
A gourd sprang vp and shaded him,
that it decayd he thod:
For Niniuee he cared lesse,
so is he tolde of God.

FINIS.

¶ Heer Ionas book is finished,
in chapters foure set out:
Now Michah shall appeer to you,
the same we go about.

The Prophecy of Michah.

The first Chapiter.

As God him bad he spareth not
but plainly doth he tel:
That down shoald go the kingdoms bothe
of Iuda and Israel.
This was the cause Idolatrie,
that foully they did vse.

For

The prophecy.

For whiche the power of forren folke,
should them and theirs abuse.

The ii. Chapiter.

BEcause the mightie men did spoile,
the pore of house and fæld:
He telleth them God would them plagu
their foes should make them yæld.
They wantonly did mock and skorne,
the preachers that did preache:
He that of wine would preache to them,
he best of all did teache.

The iii. Chapiter.

CRy out he doth against the heds,
that did the people spoile
And sayth their cry it should be heard,
when they should haue the foile.
Their Prophets did for money preache,
the rulers built in blod:
Their glorious state shuld therfore down
in Gods displeasing mod.

The iiii. Chapiter.

DEuine he doth that Christe his (Churche
shall florishe ouer all:
And that far of to serue the Lord,
one shall another call.

Their

Their worldly cares & warlike minde,
shall quite be laid aside:
Though some conspire their ouerthrow,
it shall not so betide.

The v. chapiter.

ERe that they should attain this peace,
muche troubles should they haue:
Hierusalem with all her power,
her self shée should not saue.
But Bethlehem Ephraita,
that little was in sight,
A Captain forth should bring to them,
of endles powet and might.

The vi. Chapiter.

FOr them what God had don he telth,
therby them to prouoke,
That righteousnes they might embrace,
and were an humble poke.
False weights & mesures they did vse,
the people to deceiue:
Therfore the poyson of their frutes,
with labour lost should leaue.

The vii. Chapiter.

GReatly now doth he mourn, because
so few did fear the Lord:

No truſt in frænd could then be found;
their liues were to vntoward.
But yet he wilth the foes to ſtop,
to rage againſt his flock:
Affirming God to kæp his graunt,
to Abram and his ſtock.

FINIS.

¶ The minde of Michah you haue heard,
a taleful plain he tolde:
Now Nahum ſpeaks to Niniuie,
a Prophet sharp and bolde.

The Prophecy of Nahum.

The firſt Chapiter.

ALmightie Lord is God in dæd,
his power it paſſeth all:
All loftie thin gs he can deſtroy,
and kæp his frænds from thzall.
The wicked ſhall conſumed be,
that Iuda did moleſt:
So ſhould their feaſts be kept again,
and they ſhould liue in reſt.

The ii. Chapiter.

Beholde

Beholde as Iacob was destroyd,
so should th'Assirian power:
The Caldies should with force & might,
their land and them dismour.
Their Quéen as captiue should be led,
their treasures quite bereft:
Their mightie men so Lionlike,
to them should not be left.

The iii. Chapiter.

CAst down God wil the Niniuites,
that lowed so in pride:
The glory that that Cittie had,
it should be set aside.
Their multitude should not them help,
nor mighty men them ayd:
Their Cittie burnt, their land destroyd
the wrath should not be stayd.

FINIS.

¶ VVhat Nahum said to Niniuie,
to you hath been expresst:
Now Abacuck his Prophecy,
it com'th among the rest.

The Prophecy of Abacuck.

The first Chapiter.

All wickednes did flowe at ful,
no ruthful life did want:
The law put by and righteousnes,
among them then was scant.
Because the godly went to wrack,
the Caldeys God would raise:
To teache them fishe as fishers do,
and make of them their prayes.

The ii. Chapiter.

BE bolde of this ye prideful men
your pride shall come ful lowe:
But righteous men by faith shall liue,
your fall the world shall knowe.
The couetous and bloddy men,
the drunkards in his ire,
The Idoll and the worshipper,
shalbe consumde with fire.

The iii. Chapiter.

Call vnto God the Prophet doth,
and for his Churche doth pray:
Describing God his maiestie,
in power to passe for ay.

Beseeching

Beſeching him his foes to ſtrike,
with mercy to correct
his choſen flock, and thus he ends,
his book to muche effect.

FINIS.

¶ Thus Abacuck hath tolde his tale,
ful boldely to the Iewes:
And Sophoniah commeth next,
to tel them the ſame newes.

The Prophecy of Sophoniah.

The firſt Chapiter.

ALl liuing things the Lord wil ſtroy,
with man for his offence:
And Iuda and Hieruſalem,
ſhould haue their recompence.
A woful ruine wil he make,
for halting in their faith:
Their ſtrength, their gods, ſhuld not the
but periſhe they ſhould be faith (help

The ii. Chapiter.

BEfore his wrath do come in deed,
he wilth them to repent:

The

The kingdomes of the Philistines,
for sin it should be rent.
The Moabites the Ammonites,
for toying Israels fall,
With Morians and Niniuites,
should be destroyed all.

The iii. Chapiter.

¶ Corrupted were the Iudges all,
the prœst and Prophets vain:
Not one would mend what so was saide,
nor turn to God again.
The Gentiles shall conuerted be,
the remnant of his flock
Shall turn again and liue in peace,
and be a faithful flock.

FINIS.

¶ Sophoniah thus he hath said,
as God did wil him speak:
Now Haggay with his mouth vnclosde,
his minde to you shall break.

The

The Prophecy of Haggay:

The first Chapiter.

All hope was past for to return,
from Babilon again:
God plagued them & al their frutes
their labours were in vain.
He found great fault they builded so,
and that his house was down:
And willed them with spéed to build
his temple and his town.

The ij. chapiter.

Beholde the glory of the house,
whiche Salomon did build,
should not be like to this (he saith)
nor no suche beautie yéld.
God wil them blesse with plenteousnes
if they wil patient bée:
Their foes shall fall but they shall reign
and come to hie degrée.

FINIS.

¶ Haggay hath tolde his tale,
and made the people glad:

The Prophecy of Zachariah.

The first Chapiter.

AGain to God if they would turn,
he would turn vnto them:
Or els as to their forefathers,
so would he do to them.
Hierusalem shalbe new built,
by vision it is tolde:
The careles heathen shalbe shent,
for wasting of his folde.

The ij. chapiter.

BE bolde of this, the temple shall
be built again in deede:
An Angel did the same declare,
and that they should not dreed.
For God would be their ful defence,
and vnto them a wall,
And bring their foes to be their pray,
no power withstand them shall.

The iii. Chapiter.

Forreed

Corrected was Sathan the Deuil,
that would the worke haue let:
And Iehosuah that was hie Préest
was specially out set.
His filthy clothes were made ful fair,
if he wil walke aright:
The multitude shall him obay,
and haue in him delight.

The iiii. Chapiter.

Declare on forth the Angell doth,
by vision ful plain:
Hierusalem in godly wise,
should be set vp again.
Who should it build how foes should sin,
and frœnds should somewhat faint
But God his worke should fortifie
by Christe his holy saint.

The v. Chapiter.

Euil hap and curse shall fall on these,
the swearer and the théef:
A flying book shall them consume,
and theirs for their mischéef.
As Iuda had afflicted béen,
in Babel for their gilt:
So Babel now like smart should haue,
and vtterly be spilt.

The

The vi. Chapiter.

FOure Monarchies by charets foure,
he doth describe to come,
As sent from God to rule the world,
by whom it should be wun.
The hie prœst had his golden crowne,
Iehosua by name:
And he the building should set out
and win a noble fame.

The vii. Chapiter.

GOd doth their fasting disalow,
their mourning was in vain:
They eat and drank vnto them selues,
they stil did gape for gain.
When he did call they would not hear,
his statutes to obay:
They shall cry out but he shall turn,
his ear from them away.

The viii. Chapiter.

HE will restore them home again,
and slay his wrathful rage:
They shall ful long there rest in peace,
enioying staues for age,
Deceit and wrong they must forsake,
forswearing ebe deede:

The

The Gentiles shall their loze wel like,
and therynto apply.

The ix. Chapiter.

In wrathful mood for all their pride,
he wil the Gentiles waste:
Bothe Tire and Zidon in their welth,
he wil them ouer cast.
But sure his churche he wil defend,
by Christe his sonne so méek:
The lowely sitting on an Asse
yet shall they to hym séek.

The x. chapiter.

Knowe héer you may what Idols be,
sothsayers with the art:
To Iuda he wil frendly be,
and fully take their part.
To Ephraim he wil fauour shew,
and giue to them suche might:
That forren power they shall not fear
but shall put them to flight.

The xi Chapiter.

Lowe wil he bring them in his wrath,
bothe shepheards and their shéep,
Because they had no more respect
his statutes for to kéep.

The

The shepheards wages it is paid,
and thirtie peeces tolde:
The potter had it giuen to him,
so was our master solde.

The xii Chapiter.

MErualously the Lord will worke,
for Iuda in his power:
Hierusalem shall plagued be,
her foes shall it deuour.
Yet shall they bothe great fauour finde,
and come to happy race:
Their foes shall faint but they shall ley,
and finde a resting place.

The xiii. Chapiter.

NO more wil God think on their sin,
their Idols shall away:
Their Prophets false they wil destroy,
their parents shall them pay:
The shepheard should so stricken be,
that scatter should the sheep.
The people then to God shall flee,
ful wel he wil them keep.

The xiiii. Chapiter.

DIuyded should be Hierusalem,
and be set vp again.

Vnche people ſhall to her reſorte,
the way it ſhalbe plain.
The moſte of them that hated her,
conſumde ſhalbe and ſlain:
And thoſe that come not to her leaſt,
ſhall want their yærly reign.

FINIS.

¶ Thus Zachary is finished,
novv Malachy shall ſpeak:
The laſt he is that to the Ievves,
the minde of God did break.
He and the tvvo that ſpake before,
the Ievves did comfort giue:
VVhen they thought leaſt then home to go
in peace and reſt to liue.
Til Iohn did come that did Baptize,
no Prophet did appeer:
This Prophets ſpeaks vnto the Preeſte,
his vvoords novv let vs hear.

The

The Prophecy of Malachy.

The first Chapiter.

A Louing minde to Israel
alwayes the Lord did bear,
And yet both they & eke their prẽst
they had of him no fear.
The aulter and his table bothe,
they past not to abuse:
Polluted thyngs they offer did,
on gain their hartz did muse.

The ii. Chapiter.

BEcause they did their office ill,
their blessing he wil curse:
Their parent first did not so wel,
but they did mickle wurse.
Their martages they were amisse,
their hart was not aright:
Therfore despisde, God let them be
and that in eche mans sight.

The iii. Chapiter.

COme spedely shall Christe in dede
but Iohn shall come before:
And wrongful life shall passe away,
God shall good life restore.

The prosperous state of wicked men,
did somewhat them molest:
But at the length they should wel see
that God did them detest.

The iiii. Chapiter.

DOutles the day shall come (saith hee)
that God the proud wil burn:
But saue he wil the faithful men,
whiche vnto him do turn.
Elias he shall come before,
Iohn Baptist it doth mean:
Who shall the sonnes and fathers teach
their hartes for to be clean.

FINIS.

¶ The Prophets thus are finished,
and bookes Canonicall:
Apocripha ye shall haue next,
if death doo not me call.
Then some I hope wil finishe that,
whiche my good wil began:
All shall be one in me or him,
so that you haue it than.

Here maist thow rede, and fynd with spede,
som tyme if thow list well to spende,
This litle booke, to ouerlooke,
And read with Iudgement to the end,
What Joyfull newes therin ensues,
of thy redemption from Hell,
Even as Mathew in Wordes most true
the same most playnly doth the tell.
How that owre God whose plagne whose rod
and euerlastyng paynes of Hell,
We had deserud theare to haue starud,
Through Adams synne that old rebell.
That God I say did not denay:
His promysed Christ but hym did send.
Whose bloode most pure is rannsom sure
His faithfull flocke for to defend.
Reade, it is short and will comfort,
thy conscience combred with synne:
If thow wilt tast this swete repast,
which next of all now doth begynne.

S: Matthewe.

Chapiter: 1.

A pedegree of Christ our kinge,
Is doubteles here discribed righte.
who by the spirit euerlastinge.
Of God the father Lord of mighte.
In Virgins wombe conceaued was
To whome iust Joseph troth had plighte.
Whose troubled mynde the Angell has.
Appeasde, and whi Christ Jesus hight.

Chapiter: 2:

Bothe time and place of Christ his byrthe
By heauenlie starre the wyse men showe

S: Matthewe.

Who did present ther guiftes w̄ myrthe
To Christe the Lord. and also howe
In haste to Egipte he did flye
The litle Innocentes are slayne
And after Herods death how he
Returnth to Nazarethe agame.

Chapiter 3.

Concernynge John who in deserte
Did washe, and eke repentaunce preach
This chapiter once had by harte
Will shewe and eke the plainely teach
The viprouse generation. Now
repentaunce frutes is trulie shewed.
The Baptizinge of Christ. and how
by voyce Gods Sonne he is auowed.

Chapiter 4.

Dothe not this chapiter playne expresse
How that the Lord our Saiuoure
Did faste. And in the wildernesse
Repulsed Sathans temptinge power?
Yea. Angels did him serue also.
He preached likewise this is sure.
He calleth peter and three mo
And all diseased then doth cure.

Chapiter. 5.

Euen Christe doth teach who blessed are
The salte of therthe, and eke the lighte
Gud workes also he dothe preferre
And that he came w̄ power and might.

the

The lawe and prophette to fulfill.
And dothe the same trulie expounde
teachinge all his to kepe it still.
Throughe faithfull loue the ꝑfecte grounde.

Chapiter. 6.

For truthe here doth the lord condemne.
The foule and false hypocrisie
Of those, who for the praise of men
Do geue there almose, pray, and whie.
Because the righte vse of the same
The Lord here dothe at large expresse
Byddinge forgeuenesse, and beware
Of wicked worldlie carefulnesse.

Chapiter: 7

Goddes some rashe iudgm̃ here doth carpe
Thinges holy do not to Dogges cast
Aske, seeke, and knocke. The scripturs mark.
Seeke here, and ye shall synd in hast.
Gate straight and wyde, tre good and yll
Of prophets, false, the fylthie flocke.
Like myracles. And then doth tell.
Of thowse that built on sand or rocke.

Chapiter. 8

Here worketh now the lord of liefe
The leaprous health, and gentils call
The capitames faith, and peters wiefe
Her mother is brought out of thrall.
The scribe wold folow Christ indede
Who showes his powertie in fine
He stilles the wynd and seas w̃ spede
And driueth deuils into the Swyne.

S: Mathewe

Chapiter. 9

Iesus euen here forgeueth ſynne
Palſey cures, and Mathew plies
Mercie he wills, and anſwares then
Iohns Diſciples and phareſies
The Garmente old, and cloth new.
The bloodie yſſue and other ſore
he healeth, and then doth enſue,
To praie for haruest workmen ſtore.

Chapiter. 10.

Kyndlie then doth Christ ſend out
The twelue to preach to Iſraell
And comfort them this is no doubte
gainſte perſecution, and doth tell
That holie ghost ſhall them directe,
whome they ſhould feare, & christ cõfeſſe
Vaine loue of kynne he doth detecte
Our Croſſe, our lief, he doth expreſſe.

Chapiter: 11:

Labouringe then in preachinge he
By Iohns Diſciples aſked was
whether that he, the Chriſt ſhould be
And then to them the parfecte caſe
He doth ſet out, and what was ſaide
Of him and John by voice of folke
The Goſpell with the ſimple ſtaied
He calls thoppreſt to bere his yoke

Chapiter 12

S: Mathewe:

Muche a doe the phariſies make
for pluckinge corne. The dried hande.
The dome Deuell doth the man forſake
And further here we vnderſtande
Of ſuch ſynne as nothinge can cure
Of vipers wordes both good and ill
Thunthankefull: Christ rebuketh ſure
His kinſfolkes work his fathers will.

Chapiter: 13:

Nowe is the kingdome here ſet out.
Of God by parable in deade.
Of ſuch a ſower as no doubte
Wente fourthe in haſt to ſowe good ſeede.
The musterdſeede and eke the teares.
Leuen and treaſure hyd in felde.
The pearles the nett the learned ſcribe
Owne contrie dothe no prophet yeld.

Chapiter: 14:

Opinion here of Herod nowe,
Concerninge Christ, Johns hed away.
Fyue thowſande fed, and alſo howe
Our Sauioure in the mount doth praie.
On ſea by nighte he dothe appeare,
Peter is ſaued, Christ they auouche,
To be the ſonne of God, and howe
He health them that his veſture touch.

Chapiter: 15:

Prudentlie Christe doth his excuſe
For eatinge with vnwaſſhen hand
And doth the phariſies accuſe
Becauſe Gods heſt they do withſtand
The plant by god the lord not ſett

S: Mathew.

The Canaans childe, and childrens bread
Christ healeth the sicke and doth not lett
By miracle foure thousande fed.

Chapiter: 16

Quysitiuelie the pharisies nowe
And Saduces a token seeke
And Christe doth warne thappostels how
From ther doctrine they must them kepe
Peter confesseth Christe for all.
The keys: the iust must beare the crosse
Christes comynge then who render shal
To euerie one ther game or losse.

Chapiter: 17:

Royallie then our sauioure there
Transfigured was Vpon the mounte
By Voice from heauen we must Christ here
Iohn for Elias Christ doth accompt
The lunaticke receyuethe healthe
The power of faith prayer and fast
Christ of his passion before telthe
And payeth tribute in all haste

Chapiter 18.

Surelie Christe his kingdom to
A litle child compared is,
Vnto the world Christ threteneth woe,
Because of wicked offences.
Our Sauiour cam to sete the lost,
Thi brother how thow shouldest smite.

Tamende, forgeue also thow muste
Thendetted seruamte release quite.

Chapiter: 19.

The temptinge pharisies aske Why
A man may put away his wiefe.
Howe men liue chaste Christ doth discrie
He towcheth Babes. Eternall life.
Howe men should wynne. And ẏ ẏe riche
Gods kingdome scarce shall enter in
An hundreth fold he yeldes to suche
As leaueth all and folowe him.

Chapiter: 20.

We learne now of a howseholder
which sent into his vineard store
to worke. And gaue eche laborer
A peny a daie, iust and no more.
Then Christ his passion doth foretell
And who they be that sit shall at
His right or lefte hand, and full well
He healeth two blynd ẏ byth way satt.

Chapiter: 21.

An Asse doth now our sauiour beare,
The Temple marchante chased out.
The children wishe to Christ euen here
Prosperitie this is no doubte.
The dried figge. Of faith the effecte
Iohns baptisme whence, the workinge son
The fermed vine, the stone reiecte
The Iewes reiecte, the gentiles wone

Chapiter: 22.

Beinigelie By parable nowe
Gods kingdome Christ compareth to
A kinges sonnes mariage and how
The phariſies disciples age
To aſke our lord of tributes due
The question of the brethernis wief.
The greate commandement this is true
Christe is true God and lord of liefe

Chapiter .23.

Christe Constantlie doth here condemne
Ther pride that ſit in moſes Chaire
Which lay great loades on other men
But they themſelues diſdaine to beare
The burthen for a finger waughte
Our Doctour Christ The phariſies woe
Christ doth detecte ther ſubtile ſleight
Jeruſalems diſtruction lac

Chapiter: 24.

Diſtruction doth our ſauiour now
Of temple ſhew and tokens tell
Of Christe and prophettis fals & how
Before the end that this Goſpell.
preached ſhalbe, And ẏ the ſoune.
And mœne alſo ther light ſhall loſe
Before the Judgment be begonne
Watch: for no man Christ comyng knows

Chapiter: 25:

Even Euery man Christ to wcheth here
By virgins ten foliſhe and wyſe

To watche. By talente he doth stere
to diligence. And dothe aduise
and warne vs of the Judgement harde.
The shepe receyved, the Goate reiecte
The workes of faithe he doth rewarde
The contrarie he dothe detecte.

Chapiter. 26.

Fynyshinge Fyrst his sayinge then.
Agamste the lord they did agree
who then forgeueth Magdalen.
Appoynte his supper, and then he
Thappostels frailtie setteth out.
Iudas treason. And peters sworde.
Christe is Gods sonne this is no doubt
peter denyeth Christe the Lorde.

Chapiter. 27.

Good God what councell here is take
Our Sauiour for to crucifie.
Thoughe Inocent yet for our sake
Twixte theues he dayned not to die
Vpon the crosse he prayeth heare.
The vaile is torne, dead bodies rise
They bury him with heauy cheare.
The watchmen kepe the graue likewise

Chapiter. 28.

Here He doth rise w^t^ might agame
The Angell doth the wemen shewe
That christ is gon and bidds them plame

S: Mathewe.

Tell the disciples what they knowe.
Christ calleth vs his brethren loe.
The soldiers bribe. Then Christ doth send
To preach and washe thapostels eu̅.
And Christ is with them till the ende.

finis.

Here ended is the joyfull newes,
In Mathews stile moste true.
And now in dede, se here with spede,
Markes Gospell doth ensue.